THE CHURCHMAN.

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POETRY.

From the British Magazine.

THE QUIET AUTUMN.

Oh, now I see what beauties lay
O'er summer's close,
And autumn's calm betrothing with decay,
With her last dying rose,
Sweeter than spring.

'T is that upon consumption's cheek,
Blooming, though pale,
Out of some brighter world doth gently break,
And whisper a sweet tale
Of better things.

A calm awaiting seems to be
O'er leaf and wave;
A calm undressing, all so silently,
For calmness of the grave,
Unrepining.

'T is thus when, all its wanderings pass'd,
On the still tide
The bark doth hang its idle sail at last,
And, like a shadow, glide
Into its rest.

The noiseless brook its banks along
Winds, like a lake,
Save stilly heard a rippling under-song,
Whose passing eddies make
Silence more still.

If haply o'er the list'ning trees
[illegible]
It seems a voice come from the distant seas,
Upon a message bound
Inland and far.

Upon the dread and dim serene,
Each thought that breaks,
And every breath that stirs the quiet scene,
A mighty Being speaks,
Whom we await.

Such is the awful calm they learn
Beneath thy cross
Who fain would sit, looking for thy return,
And count the world but loss
Thy love to gain.

For the Churchman.

COLLECT FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

ALMIGHTY, everlasting GOD,
Who dost in heaven, thy bless'd abode,
And here, on earth, with sov'reign sway
Govern all things, from day to day;
In mercy, deign thy gracious ear,
Thy people's supplications hear;
And grant us, as our days increase,
Through CHRIST our LORD thy heavenly peace.

MEM.

For the Churchman.

COLLECT FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Almighty LORD and everlasting GOD,
In mercy look on our infirmities,
And, whensoe'er afflicted by thy rod,
In all our dangers and adversities,
Stretch forth the right hand of thy power, we crave,
Through CHRIST our LORD to help, defend, and save.

MEM.

From Stephen's (Edinburgh) Episcopal Magazine.

CHURCH FORMULARIES.

What are the authorized formularies of the Church of England? And what is their relative importance and obligation? These questions concern ourselves. They are put in this way merely for the sake of distinctness, to mark more precisely the documents to which reference will be made,—it having so happened that the Scottish Episcopal Church has adopted the English formularies, which antecedently had no manner of obligation upon us, which, as an independent church, we were free to adopt, or to frame others for ourselves, if it had been deemed necessary to add any thing to the received creeds of the Church catholic. What, then, *are* the formularies which have been adopted as of authority in this Church?—It may seem odd to propose such a question, since every one would be ready to answer, the liturgy, articles, and homilies. The answer so readily made would doubtless be very true: these are the documents generally referred to as the recognised standard of the Church's doctrine. But are they justly so considered? Does each of these documents, taken separately, possess the same kind and degree of authority as every other? Are the homilies on precisely the same level of authority with the articles? Or do the articles in no respect differ, as a standard of doctrine, from the liturgy? It is possible that these questions might be answered in a way that would establish a distinction in point of authority, among these documents, so as to render it incorrect to characterize them individually as *formularies*. Again, supposing them to possess an equal authority, it may be asked, what is the extent of it? Is the Church supposed to hold no doctrine which is not expressly stated in one or other of these documents—which is not "read therein, or may be proved thereby?" And is no minister of the Church permitted to teach for truth what is not there declared? Are these doctrines together with the Bible, the only rule of Christian belief and ministerial teaching? Other questions will arise in looking at the formularies themselves; for example, should there be a doubt about the meaning of a statement in any one of them, to which of the others does an appeal lie as decisive of the point at issue? It is very likely that this question would be answered differently by different persons: some would judge the liturgy by the articles, and both by the homilies, while others would render the authority of the two latter documents subordinate to that of the first; so that every doubtful or ambiguous expression in the articles and homilies,—every doctrine not clearly defined, should be interpreted in conformity to the words and the spirit of the liturgy. The history and character of these documents would seem to establish the reality of such a distinction. The liturgy, in its present form, originated with the English reformers of the sixteenth century—the articles and homilies were entirely produced by them. But they acted in two very different capacities: in the one case, they appear in the light of authors; in the other, of witnesses. In the articles and homilies they gave expression to their own opinions, unfolded their own views of certain points with reference to existing controversies. In the liturgy they merely transmitted what had come down through all ages of the Church; they were in no sense authors of it, unless the mere fact of their selecting and arranging the services, which they found existing, could entitle them to that character. It is true, they received the Church offices encumbered with various errors and corruptions; and in order to detect them, they took as their guides the word of GOD, the primitive liturgies, and the writings of the holy fathers. They tell us so in their preface "concerning the service of the Church;" so that it was altogether a matter of evidence.—They have put into our hands what they had themselves received. They are links in the chain of witnesses which connect the doctrines of the liturgy with the apostles' teaching. The Church, even in her worst state of corruption, was a witness to these truths, by transmitting them in divine offices, she witnessed, unconsciously or unwillingly, to primitive truth.

Now it is manifest that the document which contains the expression and developement of truth, as held at all times, every where, and by all, possesses an authority above and beyond any that can belong to the individual or collective opinions of the doctors of one age, however eminent. Their opinions are valuable, just so far as they agree with the doctrine of the Church catholic, and no farther. By itself the authority of divines of the sixteenth century is not a jot more weighty than that of divines of the nineteenth: consequently nothing can be more absurd than to make the Reformation our starting point, and to try every doctrine by the opinion of the Reformers. Yet it is an absurdity which Protestant writers very commonly fall into: they think it quite sufficient to say, that "such was the doctrine of the Reformation; Cranmer and Ridley had so and so:" and they call doctrines which were not much noticed then "modern," though they may be as old as Cyprian, Polycarp, and Ignatius.

Do we mean, then, some may ask, to insinuate that there is a difference of doctrinal statement between the liturgy on the one hand, and the articles and homilies on the other? We mean no such thing. All we mean to assert is, that among these documents a paramount authority belongs to the liturgy, as being the depository of catholic truth, transmitted down through all ages—as being the means of connecting us practically with the apostles' doctrine, and through virtue of the apostolic succession, with the apostles' fellowship. We mean to say, that if there were a difference, as there is not, the disputed statements ought to be modified by our liturgical offices—all our formularies must be understood in the sense and spirit of the Prayer-book. Is this generally admitted? Still more, is it comprehensively and honestly acted upon?

To say that "in the articles divine truth is defined," is an expression much too large in the broad way in which it is often asserted. The articles cannot be considered as a creed, or confession of faith; they do not define divine truth as a system, nor even on the doctrines handled do they express the entire sense of the Church, so as to limit belief by the expressed definition.—They were intended to define and settle the views of the Church on particular points controverted, with an eye principally to the Romanists. They were agreed upon, as the title expresses it, "for the avoiding diversities of opinions, and for the establishing of consent, touching the true religion." This obviously implies that there had been controversy, and that so far as that controversy extended the Church has here exercised the "authority" which she claims in the twentieth article, thereby settling the view which must be taken of the points in dispute. But beyond this we may embrace and teach all doctrines which can be proved to be catholic, whether contained in the articles or not. These are the birthright of every Christian, of which the Church never intended to deprive us, when she pointed out the safe path amid the devious and thorny ways of human controversy. Let any person look at the Westminster Confession, which is in fact a system of Calvinistic divinity, and he will see at once the very different position which the Church of England has taken up in her articles. They are just what they pretend to be—decisions upon particular points controverted—"protests," as they have been called, against specific errors.—And to these specific points is their authority limited, leaving beyond a wide field for the application of the canon of 1571, pointing out as the rule of faith the Old and New Testaments, and the doctrine of the ancient fathers and Catholic bishops of the Church. The very definite nature of their object, as well as the era of their production, must render them subordinate to the liturgy, which has a wider scope, and from its catholic spirit and language is entitled to deeper veneration, and a more unrestricted acceptance. Besides, it belongs to the whole body of catholic believers, while the articles assert their obligation only over the consciences of the clergy, serving, as the rule of their teaching, so far as their express declarations go, and no farther. The homilies occupy a position different from either of the documents now mentioned, and we conceive inferior to them both. But there are circumstances connected with their character and history which may properly be made the subject of distinct consideration.

I will never be afraid nor ashamed to speak in defence of religion.

Thoughts on the Importance of Raising up a New Order of Missionaries. And he sent them to preach the kingdom of GOD, and to heal the sick.—*Luke.* New York: Gould & Newman. 1838.

The author of this work seems to be impressed with a sense of the inefficacy of the present plan of operations for the conversion of the heathen, and desirous of substituting a better in its place. Several pages are occupied in giving a just and philosophical solution of the causes of the discouragements glanced at in the following paragraphs.

While there is less of malignity for the modern missionary to contend with, there is what is still more discouraging, namely, an appalling indifference to his message. The close student of human nature would far rather see the fires of opposition flashing around, and hear the uneasy swellings of concern, than find the ear of those to whom he would address himself heavy, and their feelings in nowise moved at his coming. That this indifference exists to an almost disheartening extent cannot be denied. At the Sandwich Islands, and perhaps a few other missionary stations, it may not be difficult to collect a crowded and attentive audience to attend upon the preaching of the Gospel; but with these few exceptions, groups of forty, fifty, or a hundred only can be gathered, while there are perhaps within reach of the preacher's eye a thousand idlers, and thrice that number bowing before an idol god. This point deserves more than a passing notice, for it illustrates the subtlety of Satan's policy, who at one time goads his followers on to mad persecution, and at another almost stupifies their intellectual as well as moral faculties. We may not fondly think that because no martyr blood flows on the plains of India, the archenemy of our faith is weary of opposition. Alas! far otherwise is the fact.

To show that the indifference to which we have alluded is real, the following extract, among a score at hand, is given. "The number of occasional hearers," says the Rev. Hollis Read, "varies of course with times and circumstances. At the Bombay station, where a person in order to hear the preacher must formally enter the chapel, go up a flight of steps, and seat himself among the assembly, the number of occasional hearers does not probably on an average exceed three on each Sabbath. The number at Ahmednuggur is much greater. Our preaching places there are open sheds, by the side of a public street, or near some place of concourse. As the people pass and repass, they are attracted to the place by seeing the little assembly which those who are required to attend make. They then stand without or enter as they choose, and come and go as they please. In this way our occasional hearers sometimes amount to fifty, sometimes a hundred."

To the plan of promoting the objects of missions by means of scientific lectures among the heathen the author has insuperable objections.

It is not a scriptural mode, no warrant for it that we can discover being found on the page of inspiration. Suppose we were to read in the book of the Acts of the Apostles the following record, purporting to be an account of the measures used by St. Paul and his companion, while on a tour of foreign missionary service. "The pasha of Scutary, a learned man, visited me this afternoon, and spent from three to four hours in examining the school, the philosophical apparatus, etc. Several of the learned effendis accompanied him. He seemed determined to understand every thing, and instead of looking on with a vacant stare, as is generally the case with great Turks, he made intelligent inquiries, and endeavored to ascertain the nature and use of whatever came under his observation. He was delighted with the various experiments made by John with the air-pump; and from a few words of explanation on our part, he would in almost every instance seize hold of the principle. I have seldom seen a man more wide awake. But the electricity, which we afterwards exhibited, altogether eluded his grasp. I contrived to give him various shocks without his being at all aware of it previously, and he skipped and bounded about the room, but could not tell whence they came, or whither they went. And as he was for examining every thing with his own hands, in order to assure himself there was no juggling in the case, he met with knocking down arguments from every quarter, to the great amusement of the bystanders."

Now if this were recorded of Paul and his companion, what would be our instinctive impression in relation to it? Why that by some singular carelessness it had become incorporated into the annals of the Church. It would be so obviously different from the prevailing tenor of the apostle's labors that it would be deemed manifestly an interpolation. We could not at all bring ourselves to recognise it as one of his measures. This would be an instinctive suggestion of our reason, and however much might justly be urged in favor of the natural sciences, this impression would remain. And yet this extract is copied verbatim (with the exception of exchanging one capital name for another) from an official missionary journal recently published.

The new order of missionaries which the author proposes are to be formed on the principle of as literal obedience as possible to the directions contained in our Saviour's original commission. He has no liking for expensive missionary establishments. He doubts the necessity and expediency of devoting a length of time to the mere purpose of learning the language of the heathen. He is by no means disposed to be rigorous in the requirement of profound theological attainments. In a word, he would have the missionary go forth almost literally without scrip or staff for his journey, rely more on Providence and less on missionary funds, mix at once with the heathen, relieve their wants, heal their diseases, minister to their comforts, and thus preach to them Christianity by becoming first, in imitation of the Saviour, a living exemplification of its power. The author insists very much on the prominence given in the original commission to the healing of diseases, and has some sensible remarks on the importance of such a previous demonstration of benevolence to gain the affections of men, and thus prepare the way for the favorable reception of the word. He would therefore make the new order of missionaries physicians, and have them spend that time in healing the sick which, without medical qualifications, would be devoted solely to the acquisition of languages. He seems to be apprehensive that the peculiar features of his plan will be thought extravagant, and he is therefore at the pains to enforce them in a strain of remarks which, it is but justice to say, are the result of cool reflection and a sagacious observation of human character. We fear there is one objection to his plan, which is, that it is, in the ordinary course of human nature, impracticable. The plan has been once executed, the conception once embodied, in the incarnation of JESUS CHRIST and the divine mission of his apostles; and the whole history of these transactions is, from first to last, a series of miracles. The present duty of the missionary is the propagation of this history, and not its re-enactment. We can but imitate CHRIST and his apostles in those respects in which they were imitable; and, magnify moral power as we will—and it is often so magnified as to convey the impression that the present age, for all missionary purposes, is on a par with the apostolic—we shall never make it an equivalent for miracles.

The following further extracts will suggest to the intelligent reader some profitable reflections.

It cannot be admitted that because of the impracticability of travelling in heathen nations "without purse or scrip" we have liberty to disregard those portions of the design which are practicable. Nothing of truth is hazarded by saying, that as near an approximation as may be to the exact letter of the original commission is worthy the profound and prayerful consideration of missionaries. In fact, it is no unworthy inquiry whether we have not yet to learn that the entire mode of procedure, in all its severe and homely details, is to be followed before the success of the mission cause shall be at all commensurate with its desired end. The simple question thus proposed may savor of *ultraism*; but it is not ventured without reflection, nor without some personal acquaintance with heathenism. At all events, there should be a marked dependence upon a daily Providence for daily supplies in all the domestic and temporal arrangements of the missionary. H may not literally be sent abroad without pecuniary resources immediately in possession; but he *must*, if he would commend himself and his cause to the mass of the heathen, embody the spirit of the details alluded to. This is a point of no minor importance, and it is questionable whether it has received the attention it demands.

It is a fact that in most heathen countries, so low has idolatry sunk its victims, that the temporal provision and conveniences enjoyed by the humblest missionary are far superior to those which constitute the portion of the majority of the former. While the missionary with a noble self-denial has cheerfully given up many of the social and physical comforts of a Christian community, and is contented with in many instances a meager supply of his necessary requirements, he is still *above want.* The hand of poverty—severe and pinching poverty—is laid on the majority of all around him, while the Church of a nation is pledged for his support. The naked, the homeless, the diseased, and the orphan, wander in crowds within sight of his window; while of him it cannot be affirmed that he has no place where to lay his head, or that he is friendless. Thanks, thanks be to GOD that he is not thus left, and thanks too that the Church at home is permitted to share in the privilege of adding to his temporal well-being.

But while it rejoices us to know that many blessings are the portion of the missionaries' cup, it cannot be denied that their temporal circumstances, as compared with those of the mass of the heathen, place them in a situation of a most enviable nature. During the first three years of the missionary establishment at the Sandwich Islands, theirs was the only framed house on the island of Oahu, excepting that occupied by the American consul. Now it is of course most freely admitted that proper comfort and economy were consulted in the erection of the building to which reference is made; but at the same time it is a fact that that dwelling appeared in contrast with the fragile, comfortless native tenements that constituted the village of Honolulu, like the habitation of a proud aristocracy.—Christianity is the mother of comfort, heathenism of misery. This is as true of things temporal as of things eternal. And herein lies the difficulty under consideration. To be even decent, according to the code of enlightened civilization, is almost necessarily to elevate the individual above the generality of the heathen. It is hoped that the foregoing remarks will not be misunderstood. It is not intended by them to intimate aught against the extreme simplicity and economy which obviously characterize the arrangements at the various missionary stations in foreign lands. What has been said is merely to elicit inquiry as to the importance of embodying as nearly as may be the details of the first commission. That plan involves an unworldliness, so to speak, which could not fail of arresting the attention of the most obtuse and degraded heathen. He would notice in the external condition of the missionary who should carry it out a willingness to be a partaker of his sufferings, and, by a law of the mind universal and immutable, a mutual sympathy would run from heart to heart. And then would be taken from the mouth of the unprincipled European adventurer the stale calumny which they sometimes seek to impress upon the heathen, that the missionary makes only merchandise of his religion. Too oft, alas! do men from Christian nations thus point to the comforts and blessings which the missionary enjoys, and by all means within their power give currency to the lie just noticed.

We may well suppose that a band of holy men, such as were a majority of the eighty-two, travelling, unarmed, unattended, unprovisioned, throughout the regions of heathenism, doing plain and palpable good, and preaching in child-like simplicity the doctrines of the Cross, would gain for them the hearts of all in the poorer walks of life. Their penury, their plainness of garb, and their manner of life, might not command from the great what is called *respect*, nor gain them admittance into their splendid dwellings; but it would make them in a sense one with the poor and down-trodden. And in so far as the latter class outnumbered the former would that course be desirable.

* * * * * * *

Persons educated in Christendom generally have the rudiments of true religion in their minds, and when arguments in regard to it are presented, they can understandingly examine them. Not so with the heathen—they have no key to unlock whenever they will the door of truth. It is literally true that they have eyes, but cannot see. This painful fact meets the missionary at every turn. It pervades his entire experience of heathenism. It is found in the school-bungalow, in the private intercourse, in the public assembly. That the heathen world is preoccupied by idolatry simply is but the lesser trouble. Could he but see the cloud of stupidity and obtuseness roll away, he would deem a great portion of his trials to be removed. There seem to be no general principles, mutually acknowledged, upon which he can meet those among whom he labors. What is virtue to the one is vice to the other.

In addition to this, the heathen has scarcely ever seen benevolence embodied. Generally speaking, this virtue has no existence in his mind, not even as an abstract theory. Even if he have refined upon heathenism generally, and cherish a fancied notion of such a virtue, he is in no ways disposed to believe that it is designed to be practised by common mortals. He has never seen the slightest appearance of it in the conduct of his priests, and no mention of its incarnation is made in his religious books. Even the deities before whose shrine he daily bends the knee are confessedly cruel and selfish. Now upon such persons the announcement of the blessed Gospel has but little effect. They cannot appreciate the arguments of the preacher, so to speak, however lucid and simple those arguments may be; and, as a general thing, they will not honor his motives.

* * * * * * *

"It is not exegesis," says a missionary who has toiled for many years in a foreign field, "it is not exegesis, it is not theology, it is not divinity, it is not law, it is not precept or command, which the heathen need; but it is the Gospel, the pure Gospel which they want all day long. It is *Christianity embodied*, acted out, living, breathing."

This short extract, coming as it evidently does warm from the heart of a toil-worn laborer, speaks a world of meaning. With an anxious impatience, as it were, he runs over the catalogue of topics that are within the ministerial province; but sums up all that it is desirable to exert in behalf of the wretched heathen by saying, that to them Christianity *embodied* is the one needful thing.

ON THE ADMINISTRATION OF THE COMMUNION.

Sir,—To comply with the rubric in every jot and tittle of its requirements, wheresoever it is practicable, is doubtless obligatory on all clergymen in virtue of their canonical vow; and it is gratifying to observe the useful remarks which from time to time are put forth in your Magazine for the clearing up of obscurities, and bringing into notice what has been forgotten or neglected. In this way we may hope to attain unto a perfect uniformity of practice in our sacred ministrations, and do all things, as the apostle enjoins, both "decently and in order," and with one mouth as well as one mind glorify GOD. My wish is at present to draw attention to a point in our service, on which there prevails some little difference of opinion and variety of usage, and that is the mode in which the officiating priest, in the holy sacrament of CHRIST's body and blood, partakes of the consecrated elements. In college chapels and parochial churches, as far as my observation has extended, the minister when he communicates himself repeats aloud the form prescribed for administering to the people, making the necessary variation in the pronouns, as, "The body of our LORD JESUS CHRIST which was given for me," &c. When Bishop Chase* was in this country, he was in the habit, I have been told, of repeating aloud the form precisely as it stands, drawing a distinction between his office and his person, ministering as a priest, and receiving as a private individual. I know some clergymen who since that time have followed his example. *It strikes me that both these* modes are erroneous, and contrary to the intention of the rubric; though I have sought in vain for any authority to confirm my opinion. The former is obviously wrong, for there are no italics to suggest or allow any change of person in the prescribed formula, and to me there has always appeared to be something of presumption, or at least of over confidence in the public and unqualified declaration, "I feed on him in my heart by faith with thanksgiving," something which differs from the spirit of that diffident yet believing father in the Gospel, who said, with tears, "LORD, I believe; help thou mine unbelief!" The latter mode of receiving is too fanciful and metaphysical to be easily adopted without something better to recommend it than mere private authority. The rubric, in the general office of communion, gives no warrant to it, and it appears to me that the rubric in the communion of the sick plainly overthrows it. It is there enjoined that the priest shall first receive the communion himself, and then minister to the others. Here a plain distinction is taken, and ministering to himself is out of the question. My notion is that the minister ought to "receive" in silence, with such mental ejaculations as he may think proper, or rather with such kind of secret prayer as the formulary itself suggests. I am of opinion that the rubric, when carefully considered, will be found, at least tacitly, to enjoin this. For it is said that "the minister shall first receive the communion in both kinds himself." This is the first thing to be done before he proceeds further. But no form of administration has hitherto been given, and he may be supposed to be ignorant of the existence of any form till the occasion arises which demands it. If then he closely confine himself to the authorized rule, suiting the deed to the word as he advances in the service, he will have received before he comes to his instructions for the mode of administering.

PRESBYTER CATHOLICUS.

British Magazine.

* Bishop Chase had the precedent of Bishop Seabury and, it is believed, of Bishop Jarvis, and others of the Connecticut clergy; and the custom, therefore, so far as it has existed in this country, has been doubtless derived from the Church of Scotland, the last place, by-the-by to look for "metaphysical" refinements. On referring to the communion office of the Church of Scotland, it will be found that the rubric explicitly enjoins the mode of receiving attributed above to Bishop Chase. "And when he [the presbyter] *receiveth himself* or delivereth the bread to others he shall say this benediction: The body of our LORD," &c. So in regard to the cup: "And the presbyter or minister *that receiveth the cup himself* or delivereth it to others, shall say this benediction: The blood of our LORD," &c. It will probably be admitted that ancient usage is a very different thing from the explanation or reason of the usage: the former possesses an authority proportioned to the antiquity and extent of its adoption and the purity of the Church in which it has prevailed, while the latter has no other weight than that of private opinion. Thus the distinction between the office and person of the minister may be discarded, as "fanciful;" but the prescriptive usage of one of the purest churches in Christendom, rendered imperative by its rubric, forms an argument not so easily set aside; an argument, it may be added, which is entitled to the more deference from the American Church, from her conformity to the Church of Scotland, and deviation from the Church of England in the most solemn and significant portion of the communion service. The writer of these remarks thinks it proper to comply with the current usage of the Church in this country and in England—notwithstanding the alleged literal violation of the rubric—sustained as it is by the tacit and implied authority of his own Church. He confesses, however, a partiality for the usage of the primitive Church in Scotland, which he would willingly adopt, were it, sanctioned by the approbation of the House of Bishops in this country. The course recommended by "Presbyter Catholicus," and which has already found favor to some extent on this side of the Atlantic, appears to him to be bald and inexpressive, and not in keeping with the general character of our services for decent fulness and solemnity. It seems, moreover, to involve an inconsistency there being as good reason for the people to receive the elements in silence as the priest. Nor is it improbable that the custom, if extensively adopted, might become a precedent for further departures from settled order: for in some parts of England or Ireland, as appears from the public prints, the very censurable custom has been adopted, where the communicants are numerous, of pronouncing the words of ministration once for all instead of severally to each communicant. In such cases the reception of the priest in silence—if duly authorized—might furnish a plausible pretext for the same custom in reference to the people.

Ed. Churchman.

COMMUNICATIONS.

For the Churchman.

PSOMISMATA.—NO. IV.

"As flower seeds far by the wild winds spread,
So precious thoughts are strewed."

Conversation has two ends—to instruct, or to please. He who always aims at instructing seldom pleases; he who aims at pleasing seldom instructs. But it is natural to us to desire to be well thought of, and to be agreeably remembered; and we soon learn that there is no surer way of effecting this than to please in conversation. Thus we bend the powers of our minds to this object; and then we naturally fall into the habit of adopting ourselves to the natural bent of the human heart. We are all fond of hearing our neighbors abused and ourselves commended. Whence scandal and flattery take their rise. Before these can be effectually banished, we must learn to despise the opinion of men when brought into competition with our duty to GOD; we must learn the real charity that "is not puffed up, thinketh no evil;" which is the effect, as it is the proof of renovation and sanctification. In conversation man loves to have his thoughts run in a smooth and uninterrupted current, and to be prevented the necessity of thought and judgment. Thus arise levity, folly, and imprudence. In general familiar conversation may be said to be the skimming of the mind; those trifles which by their lightness rise to the top are then thrown off; those drops of bitterness, which are more or less found in all hearts, and which, as oil on the troubled waters, overpower the force of better thoughts, are then emitted by means of words. And what can cure this but that sanctity of heart which ever feeleth the presence of the HOLY GHOST, and ever remembereth that for every word man must give account.

We are told that "out of the abundance of the heart the mouth speaketh." Now with regard to this there are two difficulties. Either we must deny the truth of it altogether, or we must deny that very many who pass as sincere and advanced Christians are such as we suppose they are. To converse well on religious subjects when we are in grave and strange company is no difficult matter. Those who have been educated in a Sunday school have, if I may so express myself, the technical phraseology of religion by rote, while their hearts may be totally void of the reality. And cases are every day familiar to us, where a peculiar talent exists for catching a strain of conversation, particular doctrines, and arguments, as well as terms, which pass for a thorough knowledge of the subject, where it never pierced even the skin. But to know what is in a man we must hear him converse with his familiar friends; we must see him when all restrictions are withdrawn; and he feels at full liberty to pour out of his mind, without fear, whatever he may think. It is at such times, if true, that "out of the abundance of the heart the mouth speaketh." The Christian professes to have his heart full of the love of GOD, of humility, of thanksgiving, of faith, hope, and charity; and to despise the world and live above its vanities. Such is the covenant into which he enters at baptism. And therefore it must follow that the Christian's conversation is on such topics; and free from "hatred, variance, wrath, strife, envyings, and such like." That he talks of the love of the Saviour; the blessings, both spiritual and temporal, which he receives; his lost condition, and continual sinfulness; *and the mighty work of regeneration* which has been effected in him. But let us follow the Christian into his familiar circle, and amongst his dearest friends, and hear whether it be so or not. Whether such be the *general* tenor and course of his conversation,—I will not say *universal*, for that is not to be expected in our weak and imperfect state,—or he in *general* talks of the world, trifles, his neighbors' faults, and only makes the other the exception. The accommodation of this difficulty I must leave to others better qualified to settle it.

Lord Chesterfield was once asked why, at his large dinner parties he made a point of talking ribaldry? 'Because,' answered he, 'there is no one so stupid but can join in that.' A most severe satire on the generality of conversation. And it is this against which the Christian ought to be especially on his guard; this giving way to the dispositions of men. It arises most chiefly from vanity and pride; from a desire to be well thought of. If he cannot do good by talking, let him be silent: he may displease those among whom he is; but he doeth it to GOD, and thereby pleases GOD. Few are aware of the power they possess in company, of restraining immoral conversation or levity, if they studiously avoid joining in it. Their very silence is a fence over which it cannot pass.

"—— —— abashed the devil stood,
And felt how awful goodness is."

And few are aware of the benefits they may confer in mixed society by a sobriety of expression, and by turning the conversation the right way. A word in season how good is it! To intrude religious conversation where it is not welcome is both a rudeness and a want of sense; but by a little attention to opportunities, and by a little circumlocution, there is no society in which the Christian ought to be found where something may not be said for the glory of GOD. It is a maxim of a great living divine—never to leave a company without having dropped a word for his Saviour; and yet perhaps no one is more free from the imputation of pedantry or undue strictness.

Few likewise ever reflect how much harm they may do by an incautious expression when among worldly persons. They profess to be the salt of the earth, to be more enlightened and purer than those around them. However unwillingly, the world cannot help confessing that such is the case; but ever bloated with envy, they watch all opportunities of decrying Christianity; and with consciences ever restless, and ever seeking an opiate, they seize on the errors of a professor, hug them to their souls, and, afraid of examining the truth of the excuse, calm themselves with the consideration, that, so far at least they are only acting as Christians. Not till the last day shall we know the evil or the good we have done by our conversation.—As a stone cast into a calm lake disturbs the whole surface by the gradual formation of circles, so a word spreads and influences thousands where we have no idea of it. Let it not, however, be supposed that we object to general conversation. So far from this, we believe that is one of the means given us by the Creator for the improvement of our intellectual powers, and as a solace to our cares. We cannot for ever keep the mind up to one pitch without injuring it, were it even desirable on other

accounts. All we demand is, that care be taken that such conversation be of an improving nature, and that it is never carried so far as to degrade the soul to a state unfit for prayer, or the contemplation of heaven. If the Christian will ever bear in mind that great maxim, "Whatsoever ye do, do it all to the glory of God," he cannot err far from the right path. We shall all find difficulty enough in accomplishing this, for our general tendency is the contrary way. "Reading maketh a full man, conference a ready man, and writing an exact man; and therefore if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know what he doth not." Perhaps the best rule for preventing vain and light talking is, never to go into society without some preparation, either from reading or thought, and to turn the conversation in that direction. To talk *really* well is a great art, and requires as much study and labor as any other accomplishment. This plan has been, and is followed by many who mix in intellectual circles, where it is often found absolutely necessary. Perhaps no man ever had a more teeming mind than Dr. Johnson, yet there was one man for whose society he always found it necessary thus to prepare himself. Conversation also lightens our griefs by participating them. Where sorrow cannot be uttered, how hard is it to bear; what a relief is it to a wounded spirit to be able to pour its miseries into the bosom of another; how great is the consolation we receive when we know we are pitied; how much are our minds enlightened by sharing our ideas and knowledge with another. To this we may apply the beautiful lines originally applied to song.

"Euin gtes Leid aus vollen Menschen Heryen
Hat eine stille, wunderbare kraft;
Une wenn die Friede in den Tonen flustert,
Kommt auch die Friede in die wande Brust."

Even in those who are more purified from sin, yet too large draughts of lawful pleasures do cloy the spirits, and make this hope grow exceeding weak; surely the more we fill ourselves with these things, we leave the less appetite for the consolations of this blessed hope. They cannot know the excellency of this hope who labor not to keep it unmixed: it is best alone, as the richest wines and oils, which are the worst of mixtures. "Be sober and hope;" keep your mind sober, and your hope shall be pure. Any thing or person that leans on two supporters, whereof the one is whole and sound, and the other broken or crooked, that which is unsound breaks, though the other remain whole, and they fall; whereas the one that was whole had been sufficient: thus it is when we divide our hopes betwixt God and this present world, or any other good; those who place their whole hopes on God, they gather in all their desires to him; the streams of their affections are not scattered and left in the muddy ditches of the world, they do not fall into stinking pools, but, being gathered into one main torrent, they run on in that one channel to the sea of his eternal goodness. T.

For the Churchman.

A VOICE OF WARNING.

Another year has fled never to be recalled.—It is absorbed and lost in the past eternity. All the opportunities which it has afforded of doing good to others, and of working out our own salvation, are irrecoverably gone. The grace that has been offered may not be offered again. The tear of the orphan, which we may have refused to dry, is perhaps before this wiped from his eyes by the hand of God himself. The poor we have neglected or despised may lie beyond all reach of our relief in the undisturbed repose of the tomb. But whatever may have been the thoughts of our hearts, or the actions of our lives, during the past year, the rapid moments caught them as they flew, and carried them to heaven. There they are recorded in the book of divine remembrance, and will one day appear to our everlasting honor, or to our shame and everlasting contempt.

We have now entered upon a new period of time which, it is to be feared, some of us will abuse, as we have the past. More opportunities are to be afforded but to be neglected. More warnings are to be addressed to the consciences of sinners, but to be disregarded. Additional overtures from God to his guilty creature man are to be made through the medium of the Gospel, but to meet with cold indifference or insulting rejection. Meanwhile the flood of time irresistibly rolls into the ocean of eternity, and bears immortal souls to their everlasting destiny. Here one falls at threescore years and ten. There another is cut down in the vigor and usefulness of his days. Some unexpectedly exchange the laughing gayeties of youth for the gloom of the grave; and others, like flowers nipped with an untimely frost, almost instantly bloom and decay. Let us therefore remember, and may a merciful God enable us solemnly to realize, that not only the present year, but the whole of our lives, shall quickly pass away, and be like a tale that is told; that, for aught we know, a part, a very small part of this year may terminate our mortal existence; that, at all events, it will be the last to many of our fellowmen; and that, if we should continue here to the utmost period assigned our frail race, our long life would at last be contracted to a span. So short a portion of time, to be followed by eternity! So limited a life, to prepare for everlasting things! Upon so few days does our endless happiness or misery depend! Then, methinks, in reason's ear every moment cries aloud, "Redeem the time." Eternity repeats the alarming and wholesome advice, "Redeem the time." And God, who is from everlasting to everlasting, and who has created us for endless duration, bends in compassion from his lofty throne; and this is the language of the voice divine,—"Ye children of men, redeem the time."

Why has God called us into existence? For what purpose has he measured out to us years, and months, and days, and moments? Is it not to be reconciled to Him through Jesus Christ his Son? He who in time is brought into this happy state has lived to some purpose. He who dies in a state of alienation from God, whatever else he may have accomplished, has lived in vain, and worse than in vain, as to himself.—Time was afforded him to make his peace with God; but he has trifled away the golden moments, and despised the proffers of never-ending happiness. Oh, then, let us earnestly embrace and diligently improve the means of grace. Let us attend, not occasionally, but constantly, upon the preaching of the Gospel. A slight objection or a trifling inconvenience must not detain us from the courts of the Almighty. We must take heed how we hear the Gospel. We must reflect solemnly that it is the word of the living God, and that he will account with us for every such opportunity. We must consider that we are then more immediately in his presence, and that it is in his earthly sanctuary that he generally makes himself known to the sinner as a God who pardoneth sin. We must not only hear the public prayers, but we must heartily join in them for blessings upon others and ourselves. We must sing the praises of God not only with the lip, but offer to him, in the breath of harmony, the incense of unfeigned gratitude. On the Lord's day we must not only attend upon the public worship of God, but employ the whole of it according to the Divine command. Holy time must be filled with holy duties. We must daily read the word of God with a praying heart. We must embrace favorable opportunities of reading other good books. We must frequently meditate upon the things of God, and strictly examine ourselves as to our use or abuse of time, and every other talent with which we may be entrusted. If heads of families, we must keep family worship, not only on singular occasions, but uniformly morning and evening. *Above all*, we must use secret prayer, not a few times in the year, not merely on occasions of great mercies or severe afflictions, not only when we feel disposed, (for that might prove very seldom,) but daily,—with great earnestness—with the holy importunity of unwearied perseverance—with such sentiments as become the guilty pleading with the omniscient Judge, through a Mediator, for the life of their immortal souls.—And as, through our negligence, we all have squandered a great portion of our time, we must, in order to redeem it, henceforth use double diligence in all our duties to God and to our neighbor. Thus only will time be rescued from the service of Satan, from the tyranny of lust, from the impetuosity of passion, from the enervating charms of voluptuousness, from the entanglements of worldly care, and be devoted, as it should be, to Him who gave it.

"But what motives urge us to the performance of this duty?" Fellow-sinners, do you ask, What *motives?* Cast around your eyes and view the condition of man. Reflect what you are, and what you may be, before the lapse of another year. Pass the slight barrier of the present state, and venture in imagination upon the future and unknown world. Realize the thrones set, the books opened, the judgment begun. Behold the righteous Judge of all the earth preparing to decide the unchangeable fates of all the living and all the dead. See the mansions of everlasting rest prepared for the reception of the blessed, and the gulf of everlasting fire prepared for the devil and his angels. All these glorious and awful realities have an intimate connection with time. Can you then suppose that the misimprovement or waste of the precious hours which God has given you will not inevitably bring upon you the most terrible evils—the anguish of your own reproach, and the just displeasure of your Maker and Judge?

——————"Time is eternity,
Pregnant with all eternity can give:
——————Throw years away,
Throw empires, and be blameless. Moments seize;
Heaven's on the wing; a moment we may wish,
When worlds want wealth to buy."

Shall we speak of its *swiftness*, in order to move you by additional arguments to pursue your own happiness? The young think they are abundantly rich in time, and therefore suppose they are excusable in wasting it in wantonness. So far from complaining of its swiftness, they are weary of its sluggish motion.—Every period of life seems indeed somewhat uneasy under the burden, and seeks for relief in some species or other of amusement. But oh, did youth and age consider what sins were to be repented of—what habits of holiness were to be formed—how many victories over themselves were to be obtained, and what painful and repeated struggles those victories would demand—how much was to be done, before they could have any reasonable hope of escaping the wrath and obtaining the favor of the Lord Almighty—they would start up into sudden alarm, and vain and childish amusements would be forgotten in the rational anxiety to prepare for judgment.

Need you be told that time lost is *irrecoverable?* That when the solemn hour is come, commissioned to wing your flight to future worlds, no entreaty and no ransom can detain you a moment from your destiny? That although you may be very unfit to partake of heavenly joys, and altogether unprepared to meet your Maker—although you may be convinced by the most awful demonstrations of an enraged conscience that you are going to everlasting burnings, yet that ten thousand worlds are too poor to purchase for you a single hour? Need you be told, that your merciful and just Judge has repeatedly reminded you of these solemn truths, by the languages of his providences, by the death of some of your friends, by the warnings of his word, by the intimations of your consciences, by the strivings of his Spirit, by the offers of his favor and the threatenings of his wrath, and that in all these the authority of the high and holy One has commanded you to "redeem the time?" Though his great command alone would seem sufficient, has he not condescended to give you the strongest and plainest reasons for the precept? Has he not touched every spring of hope and fear, of joy and anxiety, which could influence a rational creature? Has he not placed before you life and death, heaven and hell, in all the glories and all the terrors which frail humanity could bear, to allure or to drive you to a serious consideration of the things concerning your everlasting peace? What more could infinite wisdom and goodness have done? What stronger motive could have been presented to induce you to redeem your precious time? Those who die in their sins, without God and without Christ, and go down to the blackness of darkness for ever, surely will have no excuse to alleviate the anguish of their woe—will have nothing to say, unless it be to justify God, and pronounce a horrible "amen" to his awful sentence against themselves.

To the readers of "The Churchman," whether walking the flowery paths of youth, or exercising the strength of mature years in the field of useful employment, or gently descending the hill of life, we would say, in conclusion, *rejoice*—but rejoice with trembling. Consider that every day you live not only puts you under greater obligations to God, but brings you nearer to endless life, or interminable misery. Now is the accepted time, now is the day of salvation. Jesus still invites. The door of mercy is still open. The calls of love are still addressed to you. The crown of glory is still offered. All that is delightful in heaven, all that is dreadful in hell, still urges you to "redeem the time." Part, then, with no moment but for its worth. Let the lives which you live in the flesh be by the faith of the Son of God, who loved you and gave himself for you. Let it be Christ for you to live. Then will your days bring a good report to heaven. Then will it be gain for you to die. And eternity, so dreadful to the dying unbeliever, will open to you the most ravishing prospects of never-ending felicity. J. M. K.

To the Editor of the Churchman.

Dr. Smith's compliments to the Editor of the Churchman, and is much indebted to him for the courteous manner in which he has reviewed the Lecture on the Sense of Touch, etc. As that lecture treats of subjects interesting to some and important to all, Dr. S. proposes to submit to the readers of the Churchman some remarks, principally explanatory of the doctrines which he has maintained. Of these the first are the dictates of common sense, which it is alleged Dr. S. holds in no very high esteem. This is true; but to enable every one to place upon these dictates their true value, a slight retrospect is necessary.

For nearly thirty centuries there have been two classes of philosophical inquirers in direct opposition to each other. The first of these maintains that mere material agency will account for all phenomena whatsoever, while the second insists that some other power is indispensable for that purpose. Bishop Berkeley undertook to end the dispute by proving to the materialists that their boasted matter had no existence. The argument of the good Bishop was pushed, very illogically, however, by Mr. Hume to the annihilation of mind as well as matter.

In this state of the controversy, Dr Reid came forward and endeavored to cut a knot which he could not untie, by introducing what he called truths of common sense. They are defined "as maxims which it is impossible for any disputant either to defend or attack but by propositions neither more manifest nor certain than the propositions in question;" and, "secondly, the practical influence of these truths should extend even to those individuals who affect to dispute their authority."* Among truths of this description Dr. Reid included the certain existence of both mind and matter.

When the doctor's opinions were first promulgated, they met with a ready acceptance. The reading public was in a state of so much uneasiness at the pyrrhonism of Berkeley, carried still further by Hume, that any thing purporting to be a refutation was gladly received—*conclusions to which it was determined to adhere sustaining premises which for that reason were held to be true.*

But doctrines depending for their support upon an *inversion* of logical order can never prove stable. Accordingly it was soon perceived that until the days of Copernicus the *immobility* of the earth was as much a truth of common sense as its reality. And up to a more recent period, if *universal assent* could establish a scientific truth, the *direct* perception of the shapes and relative distances of bodies would be one of those truths. But it is demonstrated that what was thus supposed to be an act of mere vision is in reality a rapid inference drawn by every one for himself, in conformity with his individual experience. If then the progress of knowledge proved fatal to some of these imaginary truths, why in time might they not all share the same fate from the same cause? †

But more unfortunately still, the assumptions of Dr. Reid answered no good purpose, even temporarily; for the materialists were by no means disposed to trust their cause to future and contingent discoveries. They met the doctor on his own ground, admitted the supremacy of common sense, only insisting that *their* common sense taught them nothing existed but matter.

Could a person be tempted to smile on so grave a subject, it is not easy to conceive any thing more ludicrous than the position into which the respective parties had now brought themselves. Tied hand and foot by a definition in which both concurred, neither could move, and except an occasional interchange of hard names, little was left but for each to admire its own common sense—the one because it sees at a glance mind‡ and all its operations; the other because it discerns with equal facility and clearness there is no mind at all, and consequently no mental operations to be seen!

Things being thus brought to "a dead lock," and all further investigation of truth, as regards fundamentals at least, being precluded, the corps of which Dr. Smith is a member entered the field and opened its fire. But what is exceedingly to be regretted, the artillery now brought into action was unavoidably so posted that, though honestly and zealously aimed at the materialists, yet the opponents of these necessarily came somewhat within its range. The consequence has been a *triangular* war, each of the old belligerents returning the shot of their new assailant. This as regards the materialists is alike politic and inevitable, the struggle as to them being one of life or death; but it is very questionable how far the disciples of Dr. Reid have shown *good* sense, in preferring a state of interminable and impotent hostility to victory, at the slight sacrifice of a mere scratch, scarcely skin deep. Dr. Reid himself would, it is highly probable, have acted otherwise. His object was to make sure of mind, and, rather than abandon that, he was content to take matter along with it. Now the points which Dr. Smith endeavored to establish were, first, to demonstrate that if man be composed of a single element, that element is mind, and not matter; secondly, to adduce sufficient evidence to prove that two§ ingredients, at the least, enter into the human formation; and lastly, to show that the existence of the more subordinate of these ingredients, matter, must, if established at all, be established by argument: the obvious effect of which proceeding is, if successful, to place the materialists in the very awkward position of presupposing precisely what they wish to negative—the discovery of their cherished matter resulting from the exercise of their mental functions.

But the allegation against Dr. Smith and those who concur with him is, that the mode of reasoning which they employ is apt to engender a general skepticism worse than the particular error which it undertakes to combat. To this charge a fact will be the best replication. Compare then the full faith of the ultra Bishop of Cloyne with the scant creed of Dr. Priestly, to say nothing of the followers of Cabanis and the atheists universally. Moreover, in the present age, the truth of facts and arguments is the sole point regarded, since if that be established it is agreed by all their tendency must be good.

But enough for the present. In a second number it is proposed to continue and conclude the remarks which have been begun.

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* These definitions are sanctioned by Mr. Dugald Stewart, who quotes them from Father Buffier. But the "learned Jesuit," it would appear, can take nothing by his ingenuity; for the point always to be determined is, whether the propositions *attacked* be more or less "manifest and certain" than those *attacking*. To assume, therefore, that in these respects the former have the advantage, is to beg the question; whereas if they can be *proved* to possess it, why not employ logic, and forego premising any thing of the kind? If an exact equality be supposed between two conflicting propositions, neither can have the preference.

The second branch of the definition is also faulty, it being certain that every one is under the "practical influence" of the belief that he sees bodies to be round or square, contrary to the fact.

† Mr. Stewart endeavors to elude this argument by supposing the recognition of matter to be an act of perception. But whether the facts be observed or reasoned about, no difference can be detected between the sources of our belief in the propositions stated in the text and the reality of matter. All are inferences, with this difference, that two have been proved to be certainly erroneous, whereas for the third there is yet the highest degree of probability.

‡ This remark is intended for the mass of Dr. Reid's followers. Many of his disciples—Dugald Stewart, for instance—have investigated with great diligence the philosophy of mind. From the *con amore* style in which the reviewer of Dr. Smith writes, and from the learning which he displays, he also has been a student of the same delightful science. But there are exceptions. Of the tendency of the doctrines of Dr. Reid to foster ignorance and presumption *on all subjects* more will be said hereafter.

§ The reviewer of the lecture thinks the author of it has taken the existence of mind for granted. If so, a sad mistake has been committed; for certainly no small pains were employed, first in a very long and abstruse argument, and then in a more brief one, page 33, so to arrange the facts as to force upon the hearer or reader the *inference* that he had a mind.

Whether the logic of Dr. Smith be defective or not others must determine. He claims nothing but to have used syllogisms for the purposes which he had in view, and of being unconscious of having assumed what he undertook to prove, namely, that the *passive* cause of sensation and its sequences is mind, and not matter.

Mr. Roy's Lexicon.—We set about the examination of Mr. Roy's Lexicon with some doubts whether any book could be so bad as to deserve the charges which are made by the author of the annexed communication. The result of our examination has been a firm persuasion that the allegations of the writer have been well considered, and that they can be abundantly sustained.

We had prepared an article of some length on the subject, which, however, on further reflection, we have concluded not to publish. Our reason for silence is, that the book is beneath criticism. It is enough for us to give the results of our examination, holding ourselves ready to sustain them by proofs, should the Lexicon find any intelligent advocate to plead its cause.

The results are:—

1. That there is good reason to believe that the author of the Lexicon is ignorant of the principles of Universal Grammar, and that in particular he does not understand what is meant in philology by the expressions *primary* and *derivative*, as applied to the meaning of words.

2. That the author, as a general rule, does not develope, with any tolerable precision, the *primary* meaning of the verbs; that in numerous cases derivative meanings are indicated as primary, and primary as derivative; and that the meanings which he assigns are more like a jumble of synonymes than scholarlike definitions.

3. That as a general rule the meaning of the verbs in their simple form is not properly discriminated from the modifications in meaning caused by the other forms.

4. That the author, apparently with an *ad captandum* view to a certain portion of the religious public, has introduced a new class of meanings, which he calls "spiritual" interpretations.

5. And, lastly, that the Lexicon gives some reason to believe that the author is not always competent to express himself with clearness or even grammatical propriety in the English language.

The article which first directed the attention of our readers to Mr. Roy's Lexicon is from the pen of one of the first philologists and biblical critics in our country, and the author of the annexed communication enjoys the reputation of an accomplished Hebraist. We thank these gentlemen for the promptness and independence with which they have pointed out the true character of a work, which is calculated, by the pomposity of its preface, and its array of recommendations, to entrap the unwary. It is quite unnecessary, however, that good Mr. Roy should be any longer punctured *con amore* by a couple of professed punctuarians, as we avow our readiness to sustain the above positions whenever any temperate and sensible writer shall be found to defend the Lexicon in a style of perspicuous and grammatical English.

We must confess our great and unfeigned surprise at some of the recommendations which this work has received. That the Rev. Joseph Wolff, missionary to all nations, should laud the Lexicon as "superior in every respect to any work of the kind ever published," [see his recommendation prefixed to the work,] is neither matter of surprise nor proof of ignorance, but doubtless a new trait of the sweet and infantile simplicity of this roving enthusiast. But what "specimen" the Chancellor of the New York University and some other gentlemen, whose names accompany his, could have found to justify even the cautious recommendation which they have given, we are unable to divine. Among the panegyrists of the Lexicon, whose recommendations are prefixed to it, we are happy to perceive that there is no clergyman of the Episcopal Church, save only the Rev. Joseph Wolff, deacon of the Diocese of New Jersey.

For the Churchman.

Mr. Editor,—I have of late read three articles in your interesting and instructive paper relative to Mr. William Roy's Hebrew and English Dictionary; two of these articles are signed T. H. S., and the other *Aleph*. With each of these writers I have but a very slight personal acquaintance; but if one can judge from the productions of their pens upon Hebrew learning and literature, I shall at once say that the former is a refined Hebraist; and that the latter is scarcely able to construe Hebrew with any good degree of accuracy: and perhaps even this is saying too much in his favor. I can assure you, Mr. Editor, that the remarks of T. H. S. are true in every particular. He is, however, entirely too modest. I here avow that there is not a *single page* of this critical Lexicon (the preface hardly excepted) on which are not to be found either *incorrect punctuations; one conjugation given for another; preter tenses for future*, and *vice versa; feminine genders for masculines; Hebrew words* given as *Chaldee* ones; and *chapters and verses misquoted*. Besides these, many words occur in the several scriptures which are *omitted* in this Lexicon, and on the *other* hand *forms* (for such we must call them) are *found* in this Lexicon which do not occur in the *Bible*, the *Targums*, the *Talmud*, nor in any of the Rabbinical writings. "We speak that which we do know, and testify of that which we have seen." Meanings, too, are assigned to verbs which no good Lexicon can ever countenance. I am fully aware that errors may escape notice under the keenest inspection; that types will break off or draw out, and that compositors are too apt to mistake one Hebrew letter for another, even when the proof sheets are corrected. But the errors to which I would call your attention, as also that of the public, are of such a nature, and occur so *very often*, that every Hebrew scholar (in the *lowest* sense of the term) must be *astounded* at seeing so many highly respectable and intelligent names recommending such a book as Roy's Lexicon. One thing is pretty evident, either that these gentlemen had not thoroughly examined the specimens shown them, or, what we are unwilling to believe of at least some of them, that they are but superficially acquainted with the venerable tongue.—An excellent Hebrew scholar informed me that the mistakes he had himself discovered in this Dictionary, led him to believe that the author was not qualified to correct proof sheets, much less to prepare a good Hebrew work. And I must confess that the book bears marks of the truth of this opinion. For myself I can truly say, I have no disposition to enter into any controversy, or to find fault with any work merely for the love of doing so; but I do conceive it to be my duty to exhibit to the inexperienced *facts* in relation to the Lexicon of which they ought not to be ignorant. In addition to this, I have received at least a dozen letters from individuals at a distance making the inquiry—"What do you think of Roy's Lexicon? Shall I get it?" &c., &c. I would respectfully ask how it has happened that the names of those who are doing so much in this country to promote Hebrew literature are not to be seen among those who recommend the Dictionary? Where are the names of the Rev. Professors Stuart Turner, Robinson, Gibbs, Schmucker, Ripley,, Torrey, Siexas, Nordheimer, and some others? They are not to be found.

It is not my design on the present occasion to point out any of the fanciful (not to say ridiculous) derivations; or the erroneous significations assigned to roots; but simply to present a few specimens of errors of another kind. In a previous number of the Churchman T. H. S. has remarked upon the errors under the letter *Aleph*, I propose to take the other extreme, and remark upon those under the letter *Tav*. Will you have the goodness, Mr. Editor, to give them a place in your next number. Should it be necessary, I will trouble you from time to time with specimens of each kind of errors mentioned above.

With great respect I am yours, &c.

Tav, "derived probably from *ta-av* [with dagesh in the *beth*.] *To earnestly desire, long for*, because every student who begins to learn the alphabet is desirous of ending it." [!]

P. 692. te-a-choz. With *Kamets* under *aleph* instead of *chateph seghol*. See Eccl. vii. 18.

p. 693. ta-a chail. With Kamets under the preform instead of *Pattah;* and *Pattah* under *kaph* instead of Tzeri. Ezek. iii. 3.
tai-a-chal-nah. With *Kamets* under *tav*, instead of *Tzeri*.
tai-me-roon. This is no word; if it be intended for to-ma-roon, then it is a repetition of the word which precedes it; but the English pronunciation is wrong.

p. 694. tai-a-pheh. *Thou wilt*, or *she will be baked*.—This word occurs but twice, viz. Lev. vi. 10; vii. 9. From our author's rendering one might conclude that a *man* or *woman* was to be baked.
te-e-rov. With *Sheva* under *tav*, instead of *Seghol*, and Seghol under *aleph* instead of *Chateph Seghol*. Prov. xxiv. 15. The only place it occurs.
ta-vo-ye-nah. Both the Hebrew and its pronunciation mark something very *suspicious*.
ta-vah. Under this word we find, "As a n. f. s. const. tai-vath [with dagesh in *beth*] *An ark*," &c. But where is the absolute tai-vah (hath-tai-vah) to be found? Is it at the bottom of p. 705, where it is erroneously written *taivah* with a *yodh* inserted? Such mistakes cannot be mere oversights.
te-vo-oth-ka. *It shall* cone [*come*] &c. Is the *kamets* under *aleph* short?

p. 695. ta-ve. With *dagesh* in *beth*.
ta-val. The *tav* and *beth* should each have Tzeri.

p. 696. tai-vath. *An ark, chest*. f. s. This is the *const.* not the *absolute*. See our remarks on the word *ta-vah*.

p. 697. ta-ge-shoo. The last syllable in Hebrew is *shooy* for *shoon*.
te-gal. *Sheva* under *gimel* for *Pattah*.

p. 698. tai-da. *Tzeri* under *dabeth* for *Pattah*.
te-du-shan. *Dagesh* omitted in *shin;* and *kamets* under it for *pattah*.

p. 699. te-ho-thu-thoo. *kibbutz* under *tav* for *sheva;* and *thu* for *the*.
te-ha-cha-won Given as kal. The word is *Chaldee*.
Under ta-ha-rog we find *yodh* with *sheva* under it "*my, ka thy, oth* f. plu. *mem them*," &c.—This is incomprehensible.
tai-ha-vais. Given as Hiph. instead of Piail, (according to the punctuation;) but it is probable it was intended for a niphal form.

p. 700. to-mich. *She will cause to retain*, &c. 3. f. s. F. Hiph. This is part. Ben. kal. If it were Hiph., the root would be *ya-mak;* but there is no such root. The *yodh* inserted is epenthetic. The word occurs Psa. xvi. 5 with *attah thou* (masc) before it; how then can the *tav* be *she?* See Roy's Lexicon, ta-mach where this Psalm is quoted.
too-math. Given as Kal instead of Hophal. *tamooth* is not in the Lexicon. Gen. ii. 17.

p. 701. tiv-wa-sha. Given as F. Hiph. instead of *Niphal*.
to-thar. This is *Hiph*., not *Niphal*.

p. 702. Under tiz kor for R. *za-chah* read *za-char*.
te-zai-le. With *sheva* under *tav* instead of *Tzeri;* and *Tzeri* under *zain* instead of Sheva.

p. 703. ta-chil. Pattah under *tav* for *kamets*.
tai-chol-tzoo. *chol* for *cha-le*, the *kamets* is *long*.
te-cha-laik. With *sheva* under *tav* for *tzeri*.
Under tai-cham we find R. ta-cham.

p. 704. te-cha-no-the, for *ta*.
ta cha-ra. *Pattah* under *resh* for *kamets*.
tai-cha-taish. *Pattah* under *cheth* for *kamets*.

p. 705. te-cha-shim. Scrapings, &c. See under *tachash*. *Skins of Scrapings?*
ta-chath, Bis, with *kamets* under *tav* for *pattah*.
tat. Both forms treated as *kal;* the form on the right is Hipphil.
tat-teh. Both given as *Piail;* one is kal, the other Hiphil.
te-ba-yaish. *beth* and *yodh* transposed, *kamets* for *pattah*, and te-ba-yaish should be *te-yabbaish*.
tai-vath. With *yodh* superfluous.

p. 706. te-kar. *Sheva* under *tav* instead of *tzeri* or *hirek;* and the second *yodh* redundant.
te-ra. With last *yodh* superfluous.
ta-sho-ve-nah. With superfluous *yodh*, and *shove* for *shor*.

p. 707. Top line ve-thu-kim for *ve-thu (thoo) kiy-yim*.—See 1 Kings x. 22; 2 Chron. ix. 21.
tach keh. This word is derived from *na-chah!*

p. 708. ta-chain. Given as Kal instead of Hiph.
toch-nith for *tach*.
tach-e-sen-nah. Given as kal.

p. 709. til-bash. *Seghol* under *lamedh* for *sheva;* and kamets under *beth* for *Pattah*. *Perhaps* the word has a *pause* accent upon it.
tal-loo. Both given as *Pret. Piail*.
tal-le-noo. With *sheva* under *lamedh* for *Hirek*, and *vav* for *yodh*. It may be the author copies the *Kthib* in retaining *vav*.

p. 710. til-mad. Both forms given as Kal, the left hand form is Hiphil. Besides, the word *tel-mod* is not in the Lexicon.
ta-lan. The word on the left should end in *nun* instead of *yodh*.
ta-mid. *yodh* is omited after *mem*.

p. 711. te-ma-hair. With *kamets* under *mem* for *pattah*.
te-mo-te-nah. *Sheva* under *teth* for *Seghol;* *hirek* under *tav* for *shera;* and *mo* for *moo*.
ta-mooth. The *yodh* at the end of the last syllable is unaccountable.
tim-cheh. The word on the left should have *seghol* under *tav* and *hirek* under *cheth*.

p. 712. ta-moch. Given as an Infin.; but omitted as an Imper.
tim-ma-chair. Given as Kal.
Under ta-mal is *te-me-ol* for *te-mol*.
te-me-noo for *tam-noo*.

p. 713. tim-ma-shaich. Given as Hiph. instead of Niph.
te-me-thai-noo is an odd form indeed!

p. 714. te-na-cha-moo-ne. Given as Kal for Piail.

A number of other errors found in passing over the foregoing pages have been intentionally omited in this list.—In the introduction on pp. 7 and 8 I find no less than *ten* errors in the Hebrew alone. On p. 12 av-raich is called *Kal*. Where is the word *id-da-rosh* to be found? P. 15. o-had is rendered he will *praise*, &c. Where is *eth-chem (you?)* P. 21. a-choth has a *he* instead of *aleph;* and in the eighteenth line below it there are *four* errors in the two Hebrew words. Where is the word *aid (ve-aid)* Gen. ii. 6? P. 60. ba-oth fem. singular! and bo-a-ka pret. Kal; and also ba-o-chail, Infin. Kal. P. 61. bo-ai-noo, Ben. Kal. Where is *bath thou* (fem) *hast come?* P. 118. oo-vith-ko-me-me-ka, Infin. Hithp.! and *shera* in *kaph* for *kamets*. But I must stop. If these errors are not a sufficient evidence that the work is not to be relied on, we will on another occasion give a list of false renderings, together with some other matter.

The Rev. Michael Russell, LL. D., minister of St. James' Chapel, Leith, and Dean of Edinburgh, having been elected by the dean and clergy of the Diocese of Glasgow; and the Rev. David Moir, A. M., minister of St. Anthony's Chapel, Brechin, having been elected by the dean and clergy of the Diocese of Brechin, they were consecrated in St. John's Chapel, Edinburgh, by the Right Rev. Dr. Walker, Bishop of Edinburgh, and Primus, assisted by the Rt. Rev. Dr. Skinner, Bishop of Aberdeen, and the Right Rev. Dr. Low, Bishop of Ross and Argyle, on Sunday, October 8, 1837, being ihe 20th after Trinity.

The Rev. G. A Poole read the morning service, and the responses were chanted by the choir. The Primus read the communion service: Bishop Low read the epistle, 1 Tim. iii. 1, to the end of the seventh verse; Bishop Skinner read the gospel, Matt. xxviii. 19, to the end; and the Primus read the Nicene Creed. The Rev. E. B. Ramsay, minister of St. John's Chapel, preached one of the most appropriate sermons we ever remember to have heard, from the text, 1 Tim. iii. 15, "The Church of the living God, the pillar and ground of the truth." After which the Primus took his seat in front of the altar-table. Bishop Low presented Dr. Russell, elect of Glasgow, and Bishop Skinner presented Mr. Moir, elect of Brechin,—Bishop Skinner saying, "Most Rev. Father in God, we present unto you these godly and well-learned men to be ordained and consecrated bishops." The bishops and the elected bishops went within the rails, and the Primus demanded the deeds of election, which the Rev. G. A. Poole read from the reading-desk. Adam Duff, Esq., sheriff of Edinburgh, then advanced to the altar rails, and administered the oaths of supremacy, and of canonical obedience to the Primus Scotiæ Episcopus.

At dismissing, the choir sang the hallelujah chorus from the Messiah with fine effect. The musical department was remarkably well conducted, and did great credit to Mr. Hamilton the organist, and the choir generally.

Agreeable to the twenty-first canon of this Church, the communion was administered according to the Scottish office.—"It is hereby enacted that the Scottish Communion Office shall be used in all consecrations of bishops, and that every bishop shall give his full assent to it, as being sound in itself and of primary authority in Scotland. Can. xxvi. p. 62

In the afternoon the Rt. Rev. the Bishop of Glasgow preached from Hebrews x. 19, 20.—But we regret that, being placed at a distance in one of the aisles, we could not hear it; but from his reverence's well-known talents and abilities, we doubt not of its superiority. This was an interesting day to Episcopalians, and we are happy to say, also to anti-Episcopalians. The effects of this solemnity will be felt; it has already worn off a good deal of prejudice, and we hope will smooth the way to less jealousy and more cordiality.

Edinburgh Episcopal Magazine.

THE CHURCHMAN.

SATURDAY, JANUARY 20, 1838.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

Convention of the Eastern Diocese.—After the public discussion which has taken place in regard to the Constitution of the Eastern Diocese, and the time and opportunities which all interested in the subject have had to form a definite opinion on the competency or incompetency of the said Diocese to choose an assistant bishop, we might have expected to be spared the mortification of recording such a specimen of magnificent nothingness as has been manifested in the proceedings of the late Convention at Boston, an account of which has been obligingly furnished by a correspondent who was present on the occasion.

The Convention at New Bedford assumed the right to elect an assistant bishop, and adjourned to meet at Boston some months after, for the declared purpose of exercising that right. In the interval, not only had the propriety of such a measure been questioned and denied in quarters entitled to high respect, but an unanswered* demonstration had been published of the utter irregularity of the proposed proceeding. The Convention, however, meet at Boston pursuant to adjournment, and their firmness, as might have been expected, is at once put to the test by the protests of a large number both of clergy and laity. What then do the Convention? manfully sustain their principle and act upon it, or candidly and decidedly retract it? They do neither: they do not elect an assistant bishop, nor yet do they disclaim the propriety of such a measure; but they *nominate* a person to be *proposed* for election to any one of the confederated dioceses which Bishop Griswold may select, and in case of refusal by one, to be presented to another, and, it may be, successively to all, for acceptance or rejection!

No doubt this measure was intended and adopted as one of peace and compromise. We fear, however, that like most similar measures, it will serve for awhile to keep all parties in no very enviable position, and then be found to have amounted to nothing. It will expose the Convention to the imputation of adopting an evasive contrivance to get rid of a principle which they had neither the courage to carry out, nor the candor to repudiate. As respects the object proposed—the relief of Bishop Griswold in his Episcopal duties—the measure will probably be futile; the undignified attitude in which it contrives to place the "candidate" being no very equivocal indication of its fate. And yet this is the measure which the committee assure us with devout gratitude and with as much formal solemnity, as if they believed it the effect of immediate inspiration, that they "at last discovered," after anxious "deliberations," and "long despair" of any mode of escape from their "insuperable difficulties!" Never sure was the hackneyed quotation from Horace more applicable. Never, at least in ecclesiastical proceedings, has it been our lot to behold a more musicular production.

Dear Sir,—Any movement in any part of the Church for the election of a bishop so materially affects the interest of the whole body, and is in itself a matter of so great importance, that your readers no doubt will be happy to receive as early and correct information on the subject as may be in the power of your correspondents to furnish. Such a movement has lately been made in the Convention of the Eastern Diocese assembled in Boston, pursuant to a resolution to this effect (as is well known) passed at a previous meeting in New Bedford held in September last.

On the opening of the Convention, at which the Bishop presided, it was perceptible that three out of four of the states composing the confederation, to wit, Rhode Island, New Hampshire, and Maine, were in attendance, with nearly the whole body of their clergy, and lay delegates from nearly every parish within their respective limits. It was not so with Massachusetts, as will hereafter appear.

The Convention consisted of about one hundred members.

After the reading of prayers appointed for the morning service, the Bishop delivered a written address, composed, as it seemed to me, with great deliberation and care; in which were set forth his views of the constitutional and canonical questions involved in the proposed measure, and the expediency of acting upon it was extensively discussed.

As soon as the Convention was organized, the Rev. M. Wells of Boston presented a communication from fourteen presbyters of Massachusetts, entitled to vote in the Convention of that Diocese, together with the representatives of eleven parishes, respectfully, but firmly, protesting against the proposed intention of the assembled body to make any election of an assistant bishop, who should claim or exercise any jurisdiction in Massachusetts, without the consent and authority of its Convention previously obtained. The Hon. Mr. Apthorp, a delegate from Trinity Church, Boston, immediately followed with a protest from the Corporation of that church to the same effect, signed by the wardens and vestry. Both the gentlemen presenting these communications then asked and obtained leave to withdraw from the Convention. The Rev. Mr. Baury of Massachusetts, in behalf of himself, the Rev. Mr. Edson, and the Rev. Mr. Goodwin, of the same Diocese, presented a protest with the like view. These were received, laid on the table, and then, together with the Bishop's address, referred to a committee of two from each diocese, to report upon—which report you have annexed. A motion to adjourn, *sine die*, however, had previously been put and lost—51 voting in the negative, 43 in the affirmative.

The Convention met again the following morning, when the report of the committee was received and acted upon, the words in italics were stricken out, it being the manifest decision of a majority of the Convention, that the canons of the general Church were not binding on them. The residue of the resolutions were adopted.

As a consequence of their adoption, the Convention proceeded to the nomination of a *candidate* for the Episcopate of *some* diocese, to be hereafter elected by such diocese, *if agreeable to it*, and the Bishop should so recommend. How many clergymen there were in Convention, I am unable to say; there were thirty-seven, however, who first voted, twenty-one of whom gave their suffrages for Dr. Potter, fourteen for Dr. Stone, one for Dr. Jarvis, and one for Dr. Whitehouse. Dr. Stone then signified to the Convention that he was not, and supposed he had not been considered, a candidate for the nomination, and requested that a new ballot might be made, and that his friends would vote for Dr. Potter. This was done as he requested, and the vote given *unanimously* for Dr. Potter; which the laity *unanimously* confirmed.

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*The pamphlet entitled "The Right of the Eastern Diocese to Elect an Assistant Bishop" is no exception to this remark, the author opening his pamphlet with a very prudent disclaimer of its being "designed as an answer to the 'Considerations in the Eastern Diocese.'"

Such, briefly, were the measures of the Convention. Many little things were said and done besides, but none of any interest to the Church at large.

It is hardly possible to conclude such a communication as the present without a few reflections; the subject of it being of so grave a character, and so novel in the history of the Church.

The purport for which the Convention had assembled, avowedly and *exclusively*, was, to elect an assistant bishop for the associated body it claimed to represent. The party most interested in the issue was the Diocese of Massachusetts—it being well understood, that on *its* account, and for *its* good, the brethren of other dioceses had set themselves in motion. It appeared, however, that the members of this ancient diocese, conceiving they could best manage their *own* affairs in their own way, declined to take any part in, or to be bound by the transaction. The great purpose, then, the Convention had assembled to accomplish *was abandoned*, and a new one substituted in its place.—A *new* one indeed, Mr. Editor, it is, in the history of the Church in this or in any other country, and should be well pondered on by the Church at large, as among the natural fruits of associated dioceses. Plainly it is the nomination by ministers and members of independent churches and sovereignties, of a ruler for a distinct independent church and sovereignty, not only *without*, but *against* its consent; and placing the unheard of power in the hands of a bishop, to name his successor to such part of his jurisdiction as he thinks proper.

I will add but little else, except to remind the general Church that the Church in Massachusetts has had no participation in these doings. She has about thirty clergymen entitled to seats and a vote in her Convention. Of these, fourteen declined to appear in the present meeting; three besides appeared, and protested against its proceedings; but, with becoming dignity, took no further part therein. Several others were opposed to any action whatever: so that at least two-thirds of her clergy are free from the censure, or whatever other feeling the measures may elicit; and a still larger portion of her laity claim the same exemption.

The Bishop in his address had stated, that if the members of his Diocese were as well instructed in the precepts of the Gospel as they were in the canons of the Church, they would be among the most perfect Christians on earth—if this be so, no inconsiderable number of his clergy have sinned in opposition to great light and knowledge, by voting in the election for a bishop, in violation of an express canon on the subject, many of them having no cure or settlement in any parish or church, in any diocese whatever, and no more entitled to vote for a Bishop, than for a Pope in the College of Cardinals at Rome.

January, 1838. MASSACHUSETTS.

PROTEST OF SUNDRY OF THE CLERGY AND LAITY OF MASSACHUSETTS AGAINST THE ELECTION OF AN ASSISTANT BISHOP BY THE CONVENTION OF THE EASTERN DIOCESE.

The undersigned, ministers within the Diocese of Massachusetts, and the representatives of the laity of said churches, having received notice that a Convention of the Eastern Diocese is to be held in St. Paul's Church, in the City of Boston, on the 10th day of January next, for the purpose of choosing an assistant bishop for said Diocese, conformably with a resolution in this behalf, passed at the meeting of said Convention in September last, in New Bedford—

Respectfully represent—That, governed by a sincere belief that such meeting of the Convention of the Eastern Diocese, for the purpose designated, will be illegal, and apprehensive that our presence at such meeting, with a knowledge of its object, may affect injuriously the rights and prosperity of our respective churches, as parts of the Diocese of Massachusetts, as well as compromise the interests of this diocese, feel constrained to absent ourselves from the appointed meeting, and offer for our absence the following reasons.

We are of opinion that, for the formation of a compact between independent dioceses for the purpose of subjecting an associated diocese to the jurisdiction of one bishop, the concurrence of each diocese to be included in the association, can be expressed only through its own particular convention.

That the duration, or continued existence of the union between such independent dioceses, beyond the period for which the association was formed, can be produced only by the consent of each diocese, given through its own convention.

That the clergy and those laymen, who are chosen by individual churches to be their representatives in a convention of an associated diocese, do not possess the power of prolonging the existence of the association beyond the period for which it was formed by the agreement of the convention in each state or diocese, or beyond the limited time for its continuance by the canons of the general Church in the United States.

That, by the proposed attempt to elect an assistant bishop for the Eastern Diocese, if accomplished, the existence of the Eastern Diocese must be protracted beyond the life of the present Bishop, if the Assistant Bishop shall be the survivor; and to an extension of the union of the states which compose the Eastern Diocese, for such further and indefinite term of times, the Convention of neither of said states have yielded an assent; nor have they had an opportunity to consider the expediency of such proceeding. And also, that, by so prolonging the existence of the Eastern Diocese, the provision of the first canon of the General Convention, passed A. D. 1835, in this particular, is disregarded, and, in effect, rendered void.

That the Diocese of Massachusetts, by their Convention held in 1831, have distinctly announced their desire to withdraw from and cease to be a constituent part of the Eastern Diocese. And this desire, duly communicated to and approved by the Convention of the Eastern Diocese held the same year, has been frustrated by the other members of said Eastern Diocese withholding their consent to this measure; and consequently, the opinion of the Convention of Massachusetts, in respect to the adoption of any acts which may debar their retiring from this association at the demise of the present Bishop, is a prerequisite to any valid action on the part of the Convention of the Eastern Diocese to maintain and continue the connection.

That the constitution of the Eastern Diocese, by its 7th article, prescribes the mode in which a bishop shall be elected for said diocese. If, therefore, the Convention of the Eastern Diocese possess the power to make an election of the successor to the incumbent in his lifetime, without new and further authority in this behalf conferred by the state conventions respectively, an adherence to the prescribed form of making such election is indispensable.

That, if an assistant bishop should be elected at the appointed meeting of the Convention of the Eastern Diocese, and the members of said diocese should subsequently withdraw from said association, leaving the state of Massachusetts as the residue of said diocese, such assistant bishop might become the Bishop of the Diocese of Massachusetts, or be left without any Episcopal jurisdiction; and, if he should become the Bishop of Massachusetts, it might be *against*, and it certainly would be *without* the acquiescence or concurrence of the convention.

That the choice of an assistant bishop by either of the states united in the Eastern Diocese will meet the alleged emergency; and therefore the election of an assistant bishop by the Eastern Diocese, in the proposed convention, is inexpedient, and in our opinion will disturb the harmony and concert of said diocese, impair the rights and retard the prosperity of the several churches existing within it, and infringe the rights of each particular diocese or state by which it is constituted.

Wherefore, under a deep sense of our obligation to protect our respective churches from an apprehended wrong, and insure, to the extent of our ability, the preservation of the indisputable rights of the Diocese of Massachusetts, the undersigned most respectfully and affectionately, but earnestly PROTEST against any proceedings of the Convention of the Eastern Diocese, to be held on the tenth day of January next, tending to effect the choice of an assistant bishop, pursuant to the resolutions passed at New Bedford; and request that the evidence of their disapprobation of such proceedings, if had, with the grounds upon which it rests, may be received, and entered upon the Journal of the Convention.

James Morss, *Rector St Paul's Ch, Newburyport.*
Jonathan M. Wainwright, *Rec Trinity Ch, Boston.*
John Lee Watson, *As't Min Trinity Ch, Boston.*
William Croswell, *Rec Christ Ch, Boston.*
E. M. P. Wells, *Rec School for Moral Discipline, do.*
George F. Haskins, *Chaplain House of Industry and Superintendant Boylston Asylum, Boston.*
Titus Strong, *Rec St James' Ch, Greenfield.*
Jacob Pierson, *Rec St John's Ch, Ashfield.*
Samuel B. Shaw, *Rec St Luke's Ch, Lanesborough.*
Edward Ballard, *Rec St Stephen's Ch, Pittsfield.*
Samuel P. Parker, *Min St Paul's Ch, Stockbridge.*
Sturges Gilbert, *Rec St James' Ch, G Barrington.*
Ethan Allen, *Min St Paul's Ch, Otis.*
Milton Ward, *Min St Mark's Ch, Blandford.*
Edw. S. Rand, *Del from Ch in Newburyport.*
Robert Farley, Henry H. Huggeford, Joseph Clark, } *Del from Christ Church, Boston.*
A. F. Stone, R. E. Field, } *Wardens of the Church in Greenfield.*
Joseph Hall, Chipman Lilly, } *Wardens of the Church in Ashfield.*
N. B. Williams, *Del from Ch in Lanesborough.*
Edward A. Newton, Parker L. Hall, } *Delegates from the Church in Pittsfield.*
Richard Parker, *Warden of Church in Lenox.*
Caleb Hyde, *Del from Church in Stockbridge.*
George Pynchon, Jacob Burghardt, } *Delegates from the Church in Great Barrington.*
Lester Filley, *Delegate from Church in Otis.*
John Gould, David Knox, } *Wardens of the Church in Blandford.*

A protest embracing similar principles, embodied in a different mode, was presented by
Alfred L. Baury, *Rec St Mary's Ch, Newton.*
Theodore Edson, *Rec St Anne's Ch, Lowell.*
D. L. B. Goodwin, *Rec St John's Ch, Wilkinsonville.*

Report of the Committee of the Convention on the foregoing Protest, &c.

Your Committee were appointed to consider and report, FIRST, on the Bishop's Address. NEXT, upon the *Protests*, which have been read before the Convention.

FIRST. *The Bishop's Address.* It consists of the suggestion of certain measures, and a statement of the principles upon which those measures may proceed.

The measures which the Bishop suggests, are the following:

1st. A reconsideration of votes, passed at New Bedford.

2d. A special convention; to be called in the way the constitution provides.

3d. To proceed *now* to an election. But it is his opinion, that such an election would not be deemed valid, except the Assistant Bishop, thus chosen, be also elected by one of the states in its Convention.

4th. To pass a vote, that any one of the state conventions may, in this way, proceed to the election of a bishop; or to recommend this measure to any one of the states, with the understanding, that the other states may invite the Assistant Bishop, thus chosen, to visit their churches, or not.

SECOND. *The Protests. They* also contain *principles* which have reference to *measures.*—The measure to which they look is this, the election of an assistant bishop by the Convention of some one of the states, and *not* by the Convention of the Eastern Diocese.

The Committee consider the main purpose of their appointment to be, the presentation of measures to the Convention for its deliberation.—They will therefore confine their report to the measures recommended or contemplated by the documents.

They will not consume the time of the Convention by showing the difficulties attending the adoption of any *one* of those measures by itself. These must rise before every mind. They seemed insuperable to your committee. They long despaired of discovering a course by which the harmony of the Church might be preserved. But they humbly trust that, under the good guidance of GOD, whose blessing was asked upon their deliberations, they have at last discovered it. It is one by which all may agree. It is one by which no principle will be compromised, and through which the awakened apprehensions of the friends of religion, now so painful, may be removed.

The measures they recommend are these:—

1st. A reconsideration of the vote passed at the Convention in New Bedford, by which it was made the business of this Convention to elect an assistant bishop.

2d. That the following amendment to the Constitution of the Eastern Diocese be laid over for consideration at its next annual meeting, having been previously submitted to the consideration of the conventions of the respective states.

Resolved, That the seventh article of the Constitution be rescinded, and that the following substitute be adopted: "The Association of the Eastern Diocese, *in conformity with the language and spirit of the third section of the first canon of the General Convention of** 1835, shall be dissolved on the demise of its present Bishop."

3d. That this Convention now proceed, *not to elect, but* to nominate a candidate for the office of assistant bishop; the election to be made, in case of their approval, by the churches of some one of the states, in their convention.

4th. That the Bishop determine which shall be that particular state; and that he address to the convention of such state as he may select, a proposal for it to elect an assistant bishop. And that, in case the proposal be not acceded to, he shall then apply to such other state for the election as he may choose.

Your committee see no possible prospect of union, except in the adoption of the above measures, to which, after great labor and perplexity, they have been led with a singular and unexpected unanimity.

In regard to the Protests, read before the Convention, the committee would suggest—

1st. That the Protest of the Rev. A. L. Baury and others be entered upon the journal of this Convention, the signers having been present as members of this house.

2d. That the other Protests, the signers of which were not present as members of the Convention, may not, in accordance with usage in such cases, be entered upon the journal of this body, but that they be preserved on the files of the Convention—all due consideration being accorded to the opinions and characters of their respected signers.

All which is respectfully submitted.

Signed,
JOHN WEST,
CHARLES BURROUGHS,
JOEL CLAP,
NATHANIEL T. BENT,
JOHN W. FRENCH,
NATHANIEL TUCKER,
BARNUM FIELD,
GEORGE S. WARDWELL.

Boston, January 10, 1838.

* The words in italics were stricken out by the Convention.

PROTEST OF TRINITY CHURCH, BOSTON.—The General Convention of the Eastern Diocese, which was holden at New Bedford in September last, adjourned to meet at St. Paul's Church, Boston, on the 10th inst., with the declared purpose of electing an assistant bishop. The meeting was convened according to appointment. The laity of Trinity Church, Boston, refused to recognise the meeting as a lawful convention, and sent a protest to the presiding officer, with a request that it might be laid before said meeting before any business was transacted, and entered upon the journal of their doings. The protest is an able and dignified document. After glancing significantly at the "*ecclesiastical feuds, originating apparently in partial associations or irregular convocations*," which have sprung up in the diocese within the last few years, the authors of the protest present the following statement of facts, from which they then proceed to draw several inferences in proof of the illegality of the proposed election.

"The people of Trinity Church understand that they are a component part of a diocese of several states voluntarily associated in an Episcopal union for a limited time. They are not disposed to extend that union beyond the terms of the original compact to which as a part of the Church of Massachusetts, and through its Convention, they gave their assent; nor, as they conceive, can they be compelled to do so by the votes of others in a convention of the associated diocese. Those terms of original compact are expressed in the primitive constitution of the Eastern Diocese, adopted at its first meeting in May, 1810. By this constitution the entire churches of several states, represented by delegates from their respective conventions appointed for the specific purpose of forming the association, agreed to become one diocese, but *in subordination to* the General Convention of the whole Church, and to hold diocesan conventions, for the administration of ecclesiastical affairs appertaining to the association, composed of a prescribed and equal representation from the *state churches*, by delegates appointed from time to time in the state conventions; and in case of vacancy in the Episcopate, it was agreed that certain notice should be given to the several *state conventions*, in order that the separate determination of each might be represented in a special convention of the associated diocese, called for the purpose of deciding on a renewal of the association, by a new election, if such should have been agreed upon by the state churches; and any one of the associated state churches might at pleasure, *with the approbation of the House of Bishops* in General Convention, withdraw from that association, even during the lifetime of an Episcopal incumbent. This association, *thus constituted*, was sanctioned by the Church at large in General Convention, when it admitted to consecration the person elected and presented as bishop of the associated diocese.

A question has been raised whether that consecration was over the Eastern Diocese as a *distinct body politic*, and by virtue of *its own election* of an Episcopal candidate, or whether it were by virtue of an election by the *Church of Massachusetts* and the agreement of other state churches to associate with her under the jurisdiction of her bishop elect. However this may be, strictly and technically considered, it must at least be admitted, that the General Convention were well warranted in looking upon the candidate presented for consecration as substantially elected by the state Church of Massachusetts, since her state convention had previously voted to make such a choice independently and for herself; had afterwards invited the churches of other states to unite with her in that election; had appointed delegates to attend a joint convention for that purpose; and in such convention, afterwards held at Boston, and in consequence of this invitation, an election was made *unanimously*, by a body in which the Church of Massachusetts had a *considerable majority*, both of clerical and lay delegates.

But however the technical nicety, which has been so much discussed, may be viewed and decided, its decision cannot disturb the substantial rights of Trinity Church, in the humble judgment of its laity, nor affect the main question now in controversy. Those who think the consecration of the present incumbent founded on an election as Bishop of Massachusetts, are also of opinion that it is not competent for a Convention of the Eastern Diocese, *as such*, to elect an *assistant bishop*. Those who think it founded on the election of the Eastern Diocese, must necessarily retire upon the original compact, which erected that diocese, and admitted it, as that hypothesis asserts, into the general Episcopal Church; upon which ground only, it is supposed by one party, that the Eastern Diocese may now *canonically* elect and present an assistant bishop for that diocese. Trinity Church, Boston, as a portion of the Church of Massachusetts, regularly represented, was implicated in that original compact, and is not disposed to recede from her engagements, express or implied. But the *direct parties* to the compact were, not the particular parishes, but the Church of Massachusetts as a whole, (including at that time Maine,) the Church of Rhode Island, the Church of New Hampshire, the Church of Vermont, (since permitted to retire,) acting by their state conventions, and the general Church of the United States, who acceded to it and confirmed it, in the opinion of those who now propose to elect an assistant bishop for the Eastern Diocese. And this compact, once made, could neither be extended as to time, nor otherwise essentially changed, without the express concurrence of *all the direct parties*."

☞ The Ladies' Missionary Association in connexion with Grace Church, Jamaica, intend holding their annual fair in the course of the ensuing week.—Within a short time the ladies of this congregation have by this means realized more than $1600, which they have contributed for missionary purposes.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

CLERICAL CHANGE.—The Rev. Servilius Stocking, deacon, having removed from this Diocese to that of Connecticut, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Second Sunday after Epiphany, January 14, confirmed 32 in All Saints' Church.

CALENDAR.

JANUARY.

21 Third Sunday after Epiphany.
25 Conversion of St. Paul.
28 Fourth Sunday after Epiphany.

FEBRUARY.

2. The Purification of the Blessed Virgin.
4. Fifth Sunday after Epiphany.
11. Septuagesima Sunday.
18. Sexagesima Sunday.

NOTICES.

LADIES' FAIR.

The ladies of Grace Church, Jamaica, will hold their next missionary fair on Thursday, the 25th instant, in that village. The Long Island railroad cars leave Brooklyn daily, at half-past ten o'clock, A. M.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Remitted by Rev John A Hicks, Christmas offering from Trinity ch, Rutland, Vt, $10 00; monthly collection of do, 20 00—30 00. Received for the Crete mission, being part of a collection in Christ ch, Greenwich, Ct, on Christmas eve, from the Rev Jos H Nichols, 4 00. Received by the hands of the secretary and general agent, from Rev G C Shepard, donations of several friends of missions belonging to Christ ch, Stratford, Ct, 100 00; balance of monthly concert collection, 20 00—120 00.—From Rev G C Winslow, offerings of a lady of St Paul's ch, Tompkinsville, 3 62. From Rev J W Brown, from a lady, 1 00. From Rev J C Richmond, collection in St Michael's ch, Manhattanville, 5 50. From Rev E W Kellogg, from E F Rogers, Branford, Ct, 5 00. Received by the hands of James Swords, Esq, contributions from St Luke's ch, Rochester, per Rev Dr Whitehouse, for China, 30 00, Greece, 5 00, Africa, 20 00, general, 145 00—200 00. From H P Baldwin, of Woonsocket, R I, 5 00. Remitted by Dr Thomas M Boyle, Aldie, Va, proceeds of the Sunday practice of a physician, for the Cretan mission, 15 81. Remitted by Thomas Atkinson, Esq, contributions of several members of St Paul's ch, Norfolk, Va, viz. J C A, for Troy Institute, Athens, 25 00; Mrs W W Lamb, 10 00; Mrs G Rowland, 5 00; Mrs Sarah Ingram, 5 00; Mrs Eliz Martin, 5 00; Mrs Lewis, 5 00; J C Tabb, Esq, 5 00; Mrs Old, 4 00; Mrs Tucker, 2 00; Mrs T R Ingram, 2 00; Mrs Pendleton, 2 00; Mrs Gordon, 2 00; Mr W Meiks, 2 00; Miss Agnes Lamb, 2 00; Mrs Capron, 2 00; Mrs Smith, 1 00; Miss Newall, 50 cents; Master Pendleton, 25 cents; Mrs Wm B Lamb, 1 00; T A, 12 25; Miss Maria Kerr, 1 00, for foreign missions; Master G W Rowland, for Mrs Hill's school, 1 00; Mrs Galt, for foreign missions one half of 5 00—97 50. Remitted by Rev Anthony Ten Broeck, collection at St Anna's ch, Fishkill Landing, on 7th Jan, cash, 23 00; gold ring, 3 00, (a response to the recent appeal of the secretary and general agent,)—26 00. Remitted by W H Hubbard, Esq, agent at Richmond, Va, received per Rev N H Cobler, contributed by the congregation of St Stephen's ch, Russel parish, Bedford county, Va, 25 00; per Rev F D Goodwin, from the Episcopal ch, Staunton, 25 00; per Rev. Alex. Norris, from Mrs Hill Carter, for Africa, 5 00; from the treasurer of the Female Society of Edgewood, Lancaster county, Va, to aid the Episcopal Church Missionary Society in the spread of the Gospel of CHRIST, 30 00, of which one half paid to domestic committee, 15 00; per Rev H Stringfellow, from Dr R C Randolph, 20 00; Mrs Mary Little, for Greece, 5 00; Mrs Boyd, for Africa, 1 00; per Rev Z Mead, from Mrs Rev Charles Dresser, Halifax, 5 00—101 00; loss premium for draft, 2 02—98 98. From a parishioner of the church of the Ascension, to be added to collection on Sunday, 7th inst., 5 00; from another, do, 50 cents; contribution of Sunday scholars, do, 2 13—7 63.—Total receipts, $620 04.

CHARLES J. ALDIS, Acting Treasurer,
January 16, 1838. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 10th of January, has received the following contributions, viz.

From the Rev Petrus S Ten Broeck, of Concord, New Hampshire, through the hands of Hamilton Fish, Esq, contributions at different times during the past year, by St Paul's ch, Concord, for domestic missions, $48 62. Collection in St Thomas' ch, N Y, on Sunday, 7th Jan, 1838, 413 88, of which amount there is in pledges to be collected, 52 50—361 38. From the Rev John A Hicks, rector, a Christmas offering from Trinity ch, Rutland, Vt, for domestic missions, per C J Aldis, Esq, 10 00. By the hands of Rev Joseph H Nichols, part of a collection in Christ church, Greenwich, Ct, on Christmas eve, for domestic missions in Wisconsin Territory, 6 12. By the hands of the Rev Dr Whitehouse, rector, a contribution from St Luke's ch, Rochester, N Y, for the missionary purposes of the Board, 100 00. By the hands of Swords, Stanford & Co, contribution from H P Baldwin, Esq, of Woonsocket, R I, 5 00.—By the Rev G Winslow, offerings of a lady of St Paul's ch, Tompkinsville, N Y, for domestic missions, 3 62. By the hands of the Rev J W Brown, from a lady, for domestic missions, 1 00. By the hands of Wm P Hunter, Esq, receiving agent in Savannah, Ga, received by him from the Rev Edward Neufville, rector of Christ ch, Savannah, the amount of weekly offerings and monthly meeting collections in that church, from 7th July, 1837, to 4th Jan, 1838, 62 50. From the Sunday school of St Paul's ch, Paterson, N J, to aid in the education of an Indian child at Green Bay, per Miss Rachel Wallace, 3 71. By the hands of C J Aldis, Esq, received from Dr. Thomas M Boyle, Aldie, Va, weekly offerings of a physician, for Bishop Kemper's mission, 3 19. From Thomas Atkinson, of Norfolk, Va, one half of 5 00, from Miss Galt, for general purposes—2 50; From C H Shield, for domestic missions, 5 00. By the hands of the Rev M P Parks, rector of Christ ch, Norfolk, Va, one half of 191 00, for general purposes, 95 50. By the same hands, a special donation for domestic missions, 8 00. From the Rev Abraham B Hart, for domestic missions, from quarterly contribution of St Andrew's ch, Harlem, N Y, 18 00.—Total receipts, 734 14.

JAMES SWORDS, Treasurer.
January 17, 1838.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Mrs Charles Colgate, $5 00; Archibald Gibson, 5 00.

R. SPENCER, Treas. of Build. Com.

The building is now finished, but *only half paid for.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the LORD."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

CITY MISSION.

The subscriber, as missionary at large, with pleasure and gratitude acknowledges the receipt of $50 00, from an Episcopalian, for the use of the poor, by the hands of the agent of the Protestant Episcopal Press.

ALEXANDER FRASER, 341 Pearl-street.
January 16, 1838.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of the following donations for the poor.

From John H Swift 5 00, and a stove for a poor family. From Mrs Lord, 5 00. By Robert Gracie, Esq, from a "friend," 5 00.—From A W, 5 00. By Swords, Stanford & Co, from Dr Knox, 5 00. From Mrs Onderdonk, a parcel of clothing. From a long tried friend, a cask of rice.

LOT JONES, 192 Allen-street.
January 15, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

By the hands of the agent, from Mrs H Haight, annual subscription, $2 00; Daniel Austin, Esq, do, 5 00; Thomas H Swift, Esq, do, 5 00; James Campbell, M D, 2 00; Mrs L P De Luze, 2 00; Mrs A Hammersley, 5 00; Cash, Mrs G, 5 00; Mrs G H Coster, 5 00—31 00. By the hands of the Rev A B Hart, rector, from quarterly contributions of St Andrew's church, Harlem, 9 50.—Total receipts, $40 50.

THOMAS BROWNING,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs, who has for sale, or hire, the stereotype plates of Megarey's elegant edition of the octavo Prayer-book.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber has received from the Special Agent the following:

Collection in St Mary's ch, Burlington, N J, $20 00. Collection in St Andrew's ch, Mount Holly, N J, 9 25. Collection in Trinity ch, Portsmouth, Va, 5 00. Collection in Monumental ch, Richmond, Va, 75 00. Collection in St John's ch, Richmond, Va, 14 38. Collection in Christ ch, Richmond, Va, 9 00. Collection in St George's ch, Fredericksburg, Va, 41 36. (The whole amount of the collection was 49 61; but being on the day of a stated collection for the church, the average of that collection was deducted by the vestry, leaving the above amount for the S S Union.) Collection in St John's ch, Washington city, 63 46. In this church also a previous notice had been given of a collection for the Sunday school of the church, and one-third of the above amount was reserved for that purpose, leaving 42 31. The treasurer has also received from the quarterly contributions of St Andrew's ch, Harlem, at the hands of the rector, 8 00.—Total, 224 30.

JOHN W MITCHELL, 28 Ann-street.
January 17, 1838.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Jan. 18, from the following persons, viz.

Rev P S Chauncey—H Hall—Thomas Latimer—Rev S G Bragg, with remittance, 3—Mrs C Mancius—Letts Peck—Postmaster, Troy—Rev S Chase, with remittance—Wm W Bronson—Postmaster, Old Point Comfort.—Postmaster, Portsmouth—Smith & Crowell, remit. of draft.

Received by the Gen. Prot. Episc. S. S. Union.

Rev John D Smith, with remittance—R W English—Thomas Latimer, 2—Rev. Isaac Smith—Rev G H Norton, Duplicate remit.—Rev Henry Gregory—Rev S Starr—Rev Wm Stanton—Rev Erastus Burr—Wm S Somner—Wm M Morrison—D Ogden, with remittance—C S Willard.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From January 12, to January 18, 1838, inclusive.

Weeks, Jordan & Co, 1 pckge, Boston steamboat office. Rev A A Muller, 1 box, Clarksville, care of Joseph Lovell, New Orleans, ship Huntsville. George Rowland, 2 pckges, Norfolk Va, schooner Thaddeus. Wm M Morrison, 1 pckge, Washington, D C, sent Leavitt, Lord & Co. Rev J C Cochran, 1 box, Lunensburg, N S, via Halifax, schooner Alert, Scott, master. Rev. J C Wigram, 1 pckge, secretary of the National Society for Promoting the Education of the Poor, London, by ship Gladiator. George Rowland, 1 pckge, Norfolk, Va, sch. Portsmouth.

UNIVERSITY OF THE CITY OF NEW YORK.

PHILOLOGICAL LECTURES.

Professor Nordheimer proposes to deliver two public lectures in the small chapel of the University, introductory to a course of 16 lectures in the study of the Hebrew language. In this course he will show that the Hebrew is one of the most simple, regular and philosophical languages, which can be acquired with great facility. And he ventures to promise that those attending on this course, though previously unacquainted with the language, may become able to pursue the study with satisfaction, without the farther aid of a teacher.

All persons interested in the advancement of Biblical knowledge, are respectfully invited to attend the introductory lectures on Wednesday and Friday evenings, the 24th and 26th of January, at half past 7 o'clock. Two lectures will be delivered on the same evenings of each following week. The terms of the whole course will be $5 00. Single lecture, 50 cents.

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

PARISH AND RELIGIOUS LIBRARY.

Of thirteen Volumes. Contents as follows.

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty; with preface and notes.
Vol. III. contains The Apology for the Church of England, and A Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs, and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D., professor of moral philosophy, logic, and Belles Lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations.—Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark.'
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D, Lord Bishop of Sarum; with the two prefaces to the Dublin editions. Edited with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above library is kept constantly on hand, and for sale by the Protestant Episcopal Press, 28 Ann-street.

Dec., 1837. tf.

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

THE CHURCHMAN'S ALMANAC FOR 1838.

The fourth edition of the above is this day published. It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially rom the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
28 Ann-street, N. Y.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese and Poonah Painting, per course of lessons,	6
French,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street New York. o7 6m

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.
On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

POETRY.

MINISTERIAL UNWORTHINESS.

Who is sufficient for these things?

Dare I presume to stand before thy throne—
To minister to thee, O LORD most high;
To pray for others' sins; when all my own
Shrink from the piercing sunbeam of thine eye—
That awful cup to touch! and may I dare
The body of the LORD around to bear?

Alas! I am undone: my fainting eyes
The LORD of Hosts, the eternal King have seen:
Sinful, unclean am I—my dwelling lies
Amidst a world of sinners, and unclean.
Oh, for a seraph's touch of flame divine,
Borne from the depths of heaven's mysterious shrine!

British Magazine.

THE CHOICE.

"What dost thou here?"

Tell me what dost thou here,
Thou that art standing by the altar's side?
Say, art thou fled for fear,
As in a sanctuary to abide?
Nay, in these days, most danger lies within;
Judgment at GOD's own house doth oft begin.

Camest thou here for gold?
Far be from me such base idolatry;
The hireling in CHRIST's fold
Still flies the wolf, and leaves the sheep to die:
Be my affections set on things above;
There be my treasure stored, and there my love.

Seekest thou the popular voice?
Shame on the thought unseemly and profane:
Who courts that empty noise,
Even as their breath, his heart is light and vain:
Ill may he tread upon this holy ground,
Where GOD abides, and angels watch around.

Seekest thou ease and rest?
Not here I seek them, though I love them well;
Amid the strifes unbless'd
That tear GOD's household, peace can never dwell;
My rest remaineth in the latter day,
When anxious toil and care have pass'd away.

Seek'st thou great things and high?
No worldly greatness to my grasp be given:
I seek the lofty sky,
I seek the greatness of eternal heaven:
Whom have I there, O LORD, but only thee?
Therefore on earth thy house my home shall be.

Ibid.

MISCELLANEOUS.

ADVICE TO A CHRISTIAN PILGRIM.

But in this and all the foregoing directions which I have given you, it will be of great use to mark the footsteps which you will meet withal of many travellers who have gone before you. Some of the prints of their feet you will find bigger, and others of them less than your own; but all of them will so encourage you, and excite you, and supply the place of a guide unto you, that I may leave the rest to their instructions. And indeed the wisdom of the ancient Church seems herein to have been very great, who chose to honor the days of relaxation and intermission of labors with the names of the apostles and saints of GOD. It is fit, as I said, that we should sometimes use recreations, but they would teach us to begin and end them with acknowledgments of GOD. It is necessary that we cheer our spirits and refresh our minds, but we must still remember that there is no greater pleasure than to praise our LORD. When we divert ourselves, we should have the example of brave men before us. In all our sports and mirth, there must nothing be admitted which is unbecoming the gravity and purity of good Christians. And therefore let me entreat you, on all the festivals of the saints, to season your mind in the morning with the meditation of their holy lives. When you keep the days which preserve their memory, be sure to follow their virtues, which in effect will make them still to live in the world. It is a ridiculous thing to bless GOD for those examples which we never mean to imitate. It is monstrously absurd to maintain the memory of holy men's names, with an utter forgetfulness of their piety. If they be capable of any grief in the blessed place where they now are, and have carried their passions away with them to the other world, it makes them sigh, one would think, to see the lewdness of those that honor them, and the disgrace that is done to religion under the countenance of their great names. It wounds them sure to hear themselves commended lavishly, and to see their lives reproached as guilty of too much severity. It was an old saying, but spoken with much simplicity and zeal by an old preacher, that he wondered the saints did not rise out of their graves to drive those away from their temples who use so much ceremony in celebrating their festivals, and take so little care to follow their virtues. But I may rather wonder with what face men can speak against those who neglect the observance of these days, when they themselves are the chiefest cause of it, or the best color for it. They dishonor all holy rites, and bring a reproach upon holy times; and if it had not been for such as them, those days might have been in more credit, even with those who now despise them. What do we see, say those scrupulous persons, but riot and luxury at such seasons? All places are full of vomit, and men seem to be celebrating the feast of Ceres and Bacchus, i. e. of bread and wine, of some heathenish, drunken-belly god. They fancy there is no restraint laid upon their appetite, if they do but strictly forbear their ordinary labors. They are like some bad Christians in the old times, who made no doubt of being drunk, so they did but take off their cups as they sat on the martyrs' tombs. It is easy indeed for these objectors to see something else.—They might behold some devout people who frequent the worship of GOD, and rejoice most in remembering their Saviour and his great grace in sending those that preached the Gospel to the world. But the number of the other are so great who never regard such things, that by looking on them they are tempted to take no notice of all the rest. The taverns are fuller by far than our churches, and the theatre is more frequented than the house of GOD. And therefore it is for such as you to set yourselves a work to take away this objection which they will not take away themselves. Do you satisfy them that these days are no necessary cause of doing evil, by your own example of doing good. Leave their argument no force at all, for it is in your power to do it; and let them see that the marriage between these festivals and profaneness is not so legitimate but they may be divorced. Deprive them of this color, and leave their peevishness so naked that it may be exposed to the view of all. Or if they have taken a real offence, remove it out of their way, and let all that they allege have a full confutation in your holy life. Answer them by your behavior, that there is no need to take away these days; for you can take away all the wickedness, and leave them still remaining. Let them see that you can rest from your labors, and yet not spend your whole time in sport and play. Let them find the Bible or some good book in your hand oftener than they do the cards. Let your spirit rejoice in GOD your Saviour, more than your body doth in meat and drink. Feed your soul upon the heavenly mysteries of our religion, and do not live as if the saints were only good purveyors for our kitchens. So will you both bring these days into esteem with others, and yourself into greater favor with GOD. And I beseech you, desire all you know that they would not slight such admonitions as these I give you. But that for the honor of our LORD, for the credit of his Church who hath appointed these solemnities, for the love of their own souls who are intended to receive the benefit of them, they would behave themselves soberly and religiously at such seasons. That so the Church may not be forced to do with these as it hath done with the feasts of love, and other rites used by the apostles themselves, i. e. abolish and banish them because of men's obstinate abuse of them. For it is a very absurd thing, (as one of the ancient guides saith,) to study to honor the martyrs with too much fulness, who we know pleased GOD by fasting and abstinence. It is a preposterous way of doing honor to our Saviour, by pampering and pleasing ourselves; who it is known did honor his Father by denying himself, and despising all the pleasures of the flesh. Therefore exhort every one to feast themselves with an holy fear. Let them make feasts of charity, and doing good to their poor neighbors. Let them be feasts of love, to make us friends one of another. Feasts of the spirit to put us in mind of the joys of the LORD, and the eternal supper of the Lamb.

And now I think I may have leave to conclude my directions, (having put you into the hands of better guides than myself,) the sum whereof is briefly this: let your principal design ever be to knit your heart to the love of JESUS, and the ardent desire of being with him at Jerusalem. Let this be your great business to set your soul directly towards the place where he is, and to stir up in it such longings as these, Oh that I were with JESUS! When shall I come to JESUS! And since he is the way to himself, there is nothing more needful for the accomplishing your desire than to propose him before your eyes for your imitation. As for prayer, meditation, and such like things, they are to be designed to this end, that your love to him may be inflamed, your desire after him increased, and your resolution of doing his will and treading in his steps be made unmovable.—Whatsoever, therefore, you find proper to advance that love, that desire, that resolution, be it praying or reading, discoursing or solitude, walking or reposing yourself, visiting of others or keeping at home, make use of it for the time that your soul relishes it, and as long as it quickens your desire and endeavor of enjoying the love of JESUS, and the blessed sight of him at Jerusalem. But when any of these shall prove irksome to you, be not troubled at it, but try for that time some of the rest, which may be then more useful, because more pleasant to you.—And when any of those enemies I have mentioned shall disturb your peace, beat them off as soon as you can; but be not troubled because they do not presently yield, provided you do not yield to them neither. And if after a victory they rally in the same manner again, be not affrighted at that neither, as if now they had greater courage; but endeavor only to beat them as before, and by obtaining a new victory, to show that it is your courage which is increased. And do not think you shall be in danger to lose the victory over them, if you suffer your bow sometimes to be unbent. Do not think a pilgrim must be so severe as never to recreate himself in the way he goes. By perpetual watchings and labors your enemies may undo you as well as by any other means.—Take but heed that you fall not into their quarters when you divert yourself, and let but your pleasures still lie in your way, and you need not fear to make use of them. Remember the example of the saints of GOD, and stir up yourself to imitate their zeal and their discretion both together. And rest assured, my friend, that this good desire thus cherished, thus augmented, and thus strongly and wisely pursued, will bring you safe to the end of your pilgrimage, and set your feet in the midst of Jerusalem, where I shall be right glad to meet you.

Bishop Patrick.

From the Southern Churchman.

ADVICE TO MOTHERS.

While sober, consistent piety in mothers has a powerful and lasting effect on children, fanaticism has a contrary tendency. The children of parents who indulge in extravagant expressions of religious feeling, and whose religion comes on in violent paroxysms, are in most cases devoid of reverence for sacred things, and often show a disregard of moral principle. It is exceedingly important in the education and discipline of children, not to confound their notions of right and wrong, by treating little matters with the same seriousness and severity as great. Our instructions and conduct towards children should be such as to present to their minds virtues and vices according to a just graduation. If we pursue a peccadillo with as much severity as a great crime, the danger is, that a great crime will be committed with as little sense of its evil as a fault of the minor class. It is also dangerous to proclaim a crusade against some one vice, and magnify its evil beyond all comparison, while other vices, equally or more malignant, pass unnoticed. So one virtue or duty may be held up so continually, and placed in such bold relief, that other virtues, equally important and valuable, are left concealed in the background. As in the Christian character symmetry, or a due proportion of every grace, is essential to perfection; so in teaching morality, a strict regard should be had to the magnitude and proportion of every part of the system. Let all vice be treated as vice; but let not all vices be treated as equal; so let every virtue occupy its proper place and fill its due space.

It is a grand rule, even in the government of children, not to legislate too much. Vex them not with trivial and unnecessary rules. Train them to govern themselves as much as possible. That child who is obedient only when the eye of the parent is on it, has not been properly managed. Allow children liberty in such things as are innocent, and to which they are inclined by the instinct of nature. It is a poor short-sighted plan to keep children moping all day over their books; they learn far more that is valuable while sporting in the fields, than we can teach them by such a process in the house. It is wonderful how much they learn without effort, both of words and things.

We may even exceed the mark by inculcating religion upon their tender minds too incessantly. Mothers should watch the favorable moment for instilling religious instruction. One sentence at the favorable moment is better than a long lecture at an unseasonable time. Holiness cannot be rendered pleasing to the natural heart, but religious instruction may be made interesting. Indirect methods of reaching the conscience are often better than the more direct. Occasional remarks not seeming to be intended for them are often noticed and remembered; especially conversation with respectable strangers in their presence, has a wonderful effect. Let your children come early into company, that they may hear—that is, if the conversation be edifying. By eliciting remarks on certain subjects from ministers and other respectable persons in the hearing of children, you will be likely to produce greater effect than if the same things were addressed directly to them by their parents.

Family slander is an evil against which mothers cannot too sedulously guard. There are some families who are extremely cautious about speaking evil of their neighbors out of their own houses; but there they feel privileged, and in the presence of their children allow themselves great liberties in traducing the characters of those with whom they are living ostensibly in the habits of friendly intercourse. This is not only an evil habit, and readily contracted by children, but it is the most effectual method of teaching them to play the hypocrite, by constantly assuming the appearance of friendship, and using the language of kindness, when a contrary feeling is habitually cherished. It is impossible to entertain sentiments of true friendship towards those whom we are in the practice of maligning every day. O mothers, guard your children against this common vice; so freely indulged, and so little criminated by many.

Akin to this, but less malignant, is the practice of ridiculing the foibles, and caricaturing the imperfections or personal defects of our friends. In some whole families there exists a talent for mimickry: they can so exactly imitate the tones gestures, attitudes, and manners of others, that the exercise of this faculty becomes a source of much amusement at the expense of their neighbors; especially when the quality or action imitated is a little exaggerated or distorted. This propensity should be carefully and resolutely repressed in young persons. It is very apt to occasion a separation or alienation of affection among friends; for who among us is willing to be laughed at for the entertainment of others?

There is no one thing on which mothers should insist more uniformly and peremptorily, than that their children should tell the truth, the whole truth, and nothing but the truth.—Lying, above all other things, may be said to be the vice of children. "We go astray from the womb, speaking lies." Children soon learn that others cannot look into their hearts, they will often therefore say what they know is not true, from the confidence that they cannot be detected. Keep a vigilant eye on this matter, and pass not slightly over an offence of this kind. Many worthy parents, I have observed, seem to know little, or care little about the habit of fibbing, in their children. Manifest by every proper sign your utter detestation of lying, in all its kinds and degrees; I would also caution mothers against the foolish ambition of trying to make prodigies of their children; and against the vanity of so exaggerating their smart speeches and exploits as to make them appear to be prodigies. I would not be so rigid as to prohibit mothers from speaking of their own dear offspring; for out of the abundance of the heart the mouth will speak; but I may advise you not to make your children the everlasting theme of your conversation, morning, noon, and night. Rest assured, that other people do not take as much interest in the subject as you do. And while I would commend those mothers who are diligent in the instruction of their children, I would respectfully say, be thankful that they are not idiots, nor deformed, nor destitute of the common senses of human nature; but be not anxious that they should be thought prodigies. Children may be so trained as to perform wonders, but what good can come of it? Do we not see pigs trained in the same way? Exercise a salutary discipline towards your children, even with the rod, when it is necessary; but let this species of discipline be the last resort, and used rather seldom. It is far better than a dark room, or starvation, or any thing which keeps the child a long time in a bad humor. But carefully avoid chastisement in the heat of passion, for this will do your children more harm than good. Keep your children as long as you can in your own house.—The domestic feeling is a sacred tie, which should be preserved fresh and strong as long as possible. Often, mothers lose all their influence over sons by their being sent abroad to school. Have as much of your children's education therefore conducted at home as is practicable. Be assured, that no place is so favorable to the good feelings and morals of the young as the family circle, unless the family be destitute of religion and virtue, and for such I do not now write. Boarding schools, for girls, may be useful; but I would advise you to keep your daughters at home, under your own eye; and when they go to school in the day, let them come home at night. You may possibly find a better school by sending them abroad, but the sacrifice is too great, and the risk of evil habits and evil sentiments is not small. And as to your sons, if they must go abroad, place them in the family of some pious man, and under the maternal care of some pious woman, where they may find a substitute for parental attention. While absent, let them return home as frequently as may be, that what I have called the "domestic" feeling may be preserved. If your sons must be put to a trade, or become clerks in a store or counting-house, be very particular as to the character and conscientious fidelity of their master. It is lamentable to see how youth in these circumstances are neglected, and how they are exposed to temptations from which it is hardly possible they should escape without guilt and contaminatin.—*Dr. Alexander.*

From the New Hampshire Observer.

DO YOU WISH TO KILL YOUR MINISTER?

Then you need not shoot him. There are other ways of doing it as effectually, and, what is better, with a clear conscience, under pretence of doing good. The following directions among others, are infallible.

1. Lay it down as a principle that a minister has lungs of *brass*, a constitution of *steel*, and a brain which can be kept working all the time, night and day, like a steam engine on the high pressure principle.

2. Besides his ordinary week-day labors, such as study, preparation for Sunday, visiting his people, attending on the sick, funerals, ministerial calls, associations, installations, councils, &c., complain of him for not visiting *you* more, preaching oftener in your neighborhood, and being more engaged.

3. After preaching twice on Sunday, demand of him a third service on the evening, especially in winter, in some remote part of the parish, so that he will have to ride 1, 2, 3, 4, and 5 miles, inhaling the cold air on the delicate organs of speech, excited and irritated, as they have been, by previous exertion. Then give him a good *scald* in a private room or school-house, so that after speaking he will be obliged to start for home in a profuse perspiration, or in a state wholly unsuitable to drink in the cold evening air.

4. If by this means he is hoarse, or laid up with a severe cold, give him no time to recover, but call him out as often as you can for extra labors. Be sure to complain if he don't comply.

5. Give him as little time for study as possible, and more mental labor than he can possibly perform without study.

6. Never cheer his heart by little acts of kindness and affection; but *sting* him with unkind remarks and insinuations. If you hear any ill-natured remarks about him, go and tell him of it, and add some of your own.

7. Take no pains to secure to him much precious time, by looking out for him, and procuring to advantage the necessaries of life, such as hay, grain, meat, and wood. When you sell him any thing be more griping and niggardly than you are with other men.

8. The less you do yourself to promote the cause of CHRIST, the more earnest you must be to "provoke your minister to love and good works." Make your complaints heard.

9. The more of his labors you have in your part of the town, be the more exorbitant in your demands. Complain of him for not holding more evening meetings, especially in the winter, when your time costs you nothing. When the meeting is far from home never ask him to stay over night.

10. When the symptoms of *bronchitis*, loss of voice, or consumption appear, relax none of your claims.

11. When his constitution is broken down, be sure to make the work effectual by unkind insinuations, harsh and ungenerous accusations, respecting his partiality, idleness, and neglect of duty.

12. When *dead*, console yourself with the *pious* reflection, that *you* did all in your power to prevent your minister from *rusting out.*—*But, alas! poor man, he was so idle and lazy. and lived so high, that he died for want of exercise!*

From the (London) Christian Observer.

ON MYSTERIOUS INTERPOSITIONS OF PROVIDENCE.

It may be presumed that all wise and religious men have come to the settled conclusion, that, in regard to supposed remarkable providential interpositions, we ought neither to believe lightly, nor to reject skeptically; neither to admit unproved tales, nor to fight against well-supported facts. The general doctrine, that the all-powerful and all-wise Creator can and may afford extraordinary manifestations, is not doubted by any Christian; and that he occasionally does so, even in modern times, is both consistent with reason and provable by evidence. Such facts, when fully substantiated, are too valuable to be overlooked; they form a link between the visible and the unseen world; and I am induced therefore to bring before your readers a remarkable narrative, which is seriously vouched for by "the author of Tremaine," and which, if true, must be capable of corroboration from other sources. I cannot suppose that the writer, though anonymous, has fabricated the story, as Defoe did that of Mrs. Veal's ghost, to recommend Drelincourt's work on death; but in so serious a matter I should wish for direct and well-authenticated testimony. The surviving friends of Sir Evan Nepean, or some gentleman in the public offices, must surely be able to vouch for the facts, if they really occurred. The narrative is as follows.

"At the memorable dinner at Mr. Andrew's, which I have mentioned, his story naturally recalled many others of the same kind; and one voluble gentleman, who had a greater range than accuracy of memory, asserted that Sir Evan Nepean, when under secretary of state, had been warned by a vision to save the lives of three or four persons, who, but for this appearance, would all of them have been hanged through Sir Evan's neglect.

"You may well suppose we did not give much credence to this; but knowing Sir Evan very well, I informed him of what he was charged with, and begged him to tell me what the ghost said. 'The gentleman,' said he, good humoredly, 'romances not a little; but what he alludes to is the most extraordinary thing that ever happened to me.'

"He went on to tell me, that one night, several years before, he had the most unaccountable wakefulness that could be imagined. He was in perfect health—had dined early and moderately—had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven to two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *ennui* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home Office several times, and at last, without any particular object, resolved to let himself in with his pass-key. The book of entries of the day before lay open upon the table, and in sheer listlessness he began to read. The first thing appalled him:—'A reprieve to be sent to York for the coiners ordered for execution the next day.' It struck him that he had no return to his order to send the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing-street, knocked him up, (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. 'You are scarcely awake,' said Sir Evan; 'collect yourself; it must have been sent.' The chief clerk said he did not now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York. 'Good,' said Sir Evan; 'but have you his receipt and certificate that it is done?' 'No!' 'Then come with me to his house; we must find him, it is so early.' It was now four, and the clerk of the crown lived in Chancery-lane. There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holyday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the under secretary at such an hour, he was still more so at his business.

"With an exclamation of horror, cried the clerk of the crown, 'The reprieve is locked up in my desk.' It was brought:—Sir Evan sent to the post-office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart."

The above facts are so extraordinary that they require ample verification. The narrative may have been incorrectly transmitted; and if Sir Evan Nepean cannot be proved to have related it circumstantially as it is given above, it might be resolved into the more simple statement, that not having received a return to his order to send the reprieve, he was uneasy, and went out in the night to his office to satisfy his mind. This takes away the most wonderful portion of the story, though it still leaves several remarkable circumstances which may be justly termed "providential," particularly the finding the crown clerk precisely as he was setting off for the country at four o'clock in the morning, so as just to allow time for the express to arrive at York before the execution.

* * * * *

But if the facts recorded of Sir Evan are correctly narrated, they are very extraordinary, and ought to be kept upon record as an instructive illustration of the providential care of GOD. Sir Evan's unaccountable wakefulness; his getting up, and walking out in the Park at two o'clock in the morning; his promenading up and down before the Home Office, and determining to go in without any object; his having the pass-key, and letting himself in through all the doors and fastenings unnoticed by the sentinels; his finding the entry-book not deposited in its proper place, but left carelessly upon the table; his happening to notice the very entry upon which so much depended; his not being satisfied with the chief clerk's statement, that the reprieve had been duly sent to the proper officer, the clerk of the crown, but repairing to that officer at four o'clock in the morning to know if it had been forwarded; and his finding him before he set out on his intended journey, just in time, and barely in time, to prevent the execution—present a chain of events little short, in their union, of a direct miracle, though each particular was of trivial occurrence.

The whole depends upon the exact circumstances being accurately ascertained. There may be some mystery not unfolded. Sir Evan might be laboring under somnambulism, and have gone to his office, as persons under that influence have often done, to the scenes of their daily affairs, and have taken down the book, and placed it on the table before he was awake.—Still the providential interposition would not be the less apparent. Or he might have gone to examine the office books in secret, more especially if he suspected any negligence or irregularity; and he might not, for obvious reasons, wish to state this, but would rather pass off his visit, which the neglect about the reprieve had unavoidably brought to light, as a mere accidental circumstance. His having a pass-key to open, not merely office desks and presses, but outer doors, is somewhat singular, unless he thought it his duty to make occasional inspections, when the clerks and attendants were absent. Such facts require to be fully cleared up before any decided conclusion can be grounded upon them.

Immeasurably glorious and consolatory is the doctrine of a special individual providence.—What can be more delightful than the consciousness that we have an all-wise and almighty Friend who is about our path and about our bed; who knows all our ways; and without whose vigilant superintendence not a hair of our head falls to the ground. To understand and value this truth rightly, we must look at it in all its range. We must not confine it to a few striking incidents; to the apparently strongly marked isolated footsteps of Divine power; we must not be too anxious to catch at the extraordinary incidents, as if it were only in such events as these that the traces of omniscient Providence are to be found. Whether such narratives as those above related are correct or not, the grand truth of a superintending Providence lies much deeper; it extends throughout the whole course of human life; it began, so far as concerns mankind, with Adam, and it will not cease till the morning of the resurrection: and even if no such inspired histories as those of Abraham, or Isaac, or Jacob, or Joseph, or Moses, or David, were on record; and there were no such uninspired corroborations as the page of history amply affords; still the last day will solve all difficulties, and show, amidst every paradox, that there is "a GOD that judgeth in the earth."

From the Gentleman's Magazine, 1755.*

EXTRAORDINARY LIFE OF MR. HENRY WILD.

Mr. Henry Wild, professor of the oriental languages, was born in the city of Norwich, and educated there at a grammar school, and almost fitted for the university; but his friends wanting fortune and interest to maintain him there, bound him an apprentice to a tailor, with whom he served out the term of seven years, after which he worked as a journeyman seven years more. About the end of the last seven years he was seized with a fever and ague, which held him two or three years, and reduced him at last so low as to disable him from working at his trade. In this situation he amused himself with some old books of controversial divinity, wherein he found great stress laid on the Hebrew original of several texts of Scripture. Though he had almost lost his school learning, his curiosity and strong desire of knowledge excited him to attempt to make himself master of it. He was obliged at first to make use of an English Hebrew grammar and lexicon; but by degrees he recovered the language he had learnt at school. As his health was re-established, he divided his time between the business of his profession and his studies, which last employed the greatest part of his nights. Thus self-taught and assisted only by his own great genius, by dint of continual application and almost unparalleled industry, he added the knowledge of all or the much greater part of the oriental languages to that of the Hebrew. But still he labored in obscurity, till at length he was accidentally discovered to the world.

The late worthy Dr. Prideaux, dean of Norwich, a name justly celebrated in the learned world, was offered some Arabic MSS. in parchment by a bookseller of that city. But whether he thought the price demanded was too great, or whether he expected, as few would buy them, the bookseller would be obliged to lower his price, he left them on his hands. Soon after Mr. Wild heard of them, and purchased them.—Some weeks after, the dean called at the shop, and inquired for the MSS., but was informed they were sold. Chagrined at his disappointment, he asked the name and profession of the person who had bought them. On his being told he was a tailor, "Run instantly," said the dean, in a passion, "and fetch them, if they are not cut in pieces to make measures." He was soon relieved from his fears by Mr. Wild's appearance with the MSS. He inquired whether he would part with them, but was answered in the negative. The dean hastily asked what he did with them. He replied he read them. He was desired to read, which he did: he was then bid to render a passage into English, which he did readily and exactly. Amazed at this, the dean, partly at his own expense, partly by a subscription raised among persons whose inclinations led them to this kind of learning, sent him to Oxon, where, though he was never a member of the university, he was by the dean's interest admitted to the Bodleian library, and employed for some years in translating or making extracts out of oriental MSS. Thus he bid adieu to his needle.

About 1718 I found him at Oxon, and learned Hebrew of him, but do not recollect how long he had been there before. He was there known by the name of the Arabian tailor. All the hours that the library was open he constantly attended; when it was shut, he employed most of his leisure time in teaching the oriental languages to young gentlemen, at the moderate price of half a guinea a language, except for the Arabic, for which, as I remember, he had a guinea.

About 1720 he removed to London, where he spent the remainder of his life, under the patronage of the famous Dr. Mead; there I saw him at the latter end of 1721. When he died I know not; but in 1734 his translation out of the Arabic of *Al-Mesra, or Mahomet's Journey to Heaven*, was published. In the dedication, which was addressed to Mr. Mackrel of Norwich, it is said to be a posthumous work. It is the only piece of his that ever was printed, and I have heard him read it in manuscript.

When I knew him he seemed to be about forty, though his sedentary and studious way of life might make him look older than he really was. His person was thin and meager, his stature moderately tall, and his air and walk had all the little particularities observed in persons of his profession. His memory was extraordinary. His pupils frequently invited him to spend an evening with them, when he would often entertain us with long and curious details out of the Roman, Greek, and Arabic histories. His morals were good; he was addicted to no vice, was sober and temperate, modest and diffident of himself, without any tincture of conceitedness or vanity. In his lectures he would frequently observe to us that such an idiom in Hebrew resembled one in Latin or Greek; then he would make a pause, and seem to recall his words, and ask us whether it were not so. This caused a suspicion, which will be after mentioned, that it was done to conceal his real profession.

So much merit and industry met with little reward, and procured him a subsistence not much better than what his trade might have produced; as I remember, his subscriptions amounted to no more than twenty or thirty pounds per annum. That part of learning which he excelled in was cultivated and encouraged by few. Unfortunately for him, the Rev. Mr. Gagnier, a French gentleman skilled in the oriental tongues, was in possession of all the favors the university could bestow in this way; for he was recommended by the heads of houses to instruct young gentlemen, and employed by the professors of those languages to read public lectures in their absence.

Such uncommon attainments in a person who made so mean an appearance led some to suspect that he was a Jesuit under disguise. These suspicions were heightened by his modesty and diffidence, his affecting sometimes to talk of foreign cities and countries, his frequenting the university church only, where by way of exercise the sermons treat more of speculative and controversial points than practical ones. But these suspicions had no other foundation; for after I left the university I lived in a family where I met with a woman who was a native and inhabitant of Norwich, who came there on a visit. She confirmed many of the particulars before mentioned, and assured me that she knew him from a child, that he was born and bred up in the city, and never heard or knew he was absent from it any considerable time till his removal to Oxon.

The memory of so extraordinary a person, who was so striking an example of diligence and industry, deserves to be perpetuated. Such an attempt is an act of justice due to such merit, and cannot but be of service to the world. I heartily wish that these imperfect memoirs may induce one of his fellow-citizens to correct, improve, and complete them, especially since the late Rev. Mr. Blomfield, in his history of the city of Norwich, if I remember right, takes no notice of a man who did honor to the place of his nativity and his country.

* The extract inserted in the Churchman of last week was taken from the same volume.

CURIOSITIES OF THE CALENDAR.

YEAR.

A year is that space of time occupied apparently by the sun in performing his course through the twelve signs of the zodiac; but in strictness by the earth in making the entire revolution of its own orbit; which is indiscriminately called the natural, solar, or tropical year, to distinguish it from the astronomical and numerous other denominations of years.

Our civil year begins on the 1st of January, excepting in some few cases, in which it still commences on the 25th of March, "the Annunciation," as it used generally to do in this country until the year 1752; while the Church still, as to her solemn service, renews the year on the first Sunday in Advent, which is always that next to or on St. Andrew's day. In Scotland the year was, by a proclamation which bears date so early as the 27th of November, 1599, ordered thenceforth to commence in that kingdom on the 1st of January, instead of the 25th of March.

Our ancestors, after the establishment of Christianity, usually began their year at Christmas, and reckoned their era from the incarnation, until the reign of William the Conqueror, when a new mode was observed for some time, and the year of our LORD JESUS was seldom mentioned, that of the reign of William being substituted in its stead. At subsequent periods we again reverted to the ancient custom, both as regarded the commencement of the year and the mode of calculating from the nativity; and although in later ages the time of beginning the year has varied, the expressions of anno Christi, the year of Christ; anno Domini, the year of our Lord; or that yet more emphatical term, anno gratiæ, the year of grace, have been continued down to the present moment.

The English word year, originally *yeere*, comes from the Saxon. In each of the three classical languages it is expressed as a circle; in the Hebrew, *shabad*, in the Greek *eniautos*, and in the Latin, *annus*; in which latter also the diminutive *annulus* signifies a small circle or a ring. The Egyptians too represented the year by a snake with the tail in its mouth, thereby forming a circle, whence perhaps the name of the zodiac, or the course, or imaginary circle made by the sun: and in hieroglyphics we now understand time, or a year, and sometimes even eternity to be so depicted.

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